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Cotton, Henry

# NOTES

ON

## The Preface

TO THE

RHEMISH TESTAMENT,

(PRINTED IN DUBLIN, 1813.)

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BY CATHOLICUS.

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MEDO TIBI PROSIM, AUTHOREM, QUEM, FINGITO, VELIS.



Dublin :

29719  
B. 11. 32

PRINTED FOR THE AUTHOR,

BY JOHN JONES, 40, SOUTH GREAT GEORGE'S-STREET.



1817.



## *PREFACE.*

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THE PREFACE to which the following NOTES are written, having accidentally fallen into the Author's hands, arrested his attention by the unwarranted assertions it advanced in the first few lines, and led him to read the whole ; and such did he find it's contents throughout, as induced him to compare with the Original Greek and vulgar Latin, the quotations therein made from the translation it discovered an unrestrained disposition to vilify, as well as those of the version it so highly extolled. The result of that comparison, with a few additional observations, are contained in the following Pages. Many quotations, and other particulars, are purposely passed over unnoticed, as, if all were to be remarked, it would produce a large volume, instead of that limited compass of a few sheets, which are sufficient to shew the inconsistencies, misrepresentations, &c. of the Editors, which is the Author's object, as well as to invite to a discovery of the truth,

by an unprejudiced comparison of the two *versions*, and thus induce to a liberal reading of the Scriptures ; of which the more we know, we shall be less easily led into religious error, by yielding a blind submission to the unsanctioned dictates of any class of men, whose doctrines may differ from Holy Writ ; and be thus guarded against the vices which follow from an ignorance or misrepresentation of those sacred oracles, and which are the distinguishing characteristic of modern times. The more we are acquainted with the awful truths they contain, the more regular are our lives likely to be ; we shall probably be better members of society, and more amenable to the laws of our country, as well as obedient to the laws of God. That this, and not a desire of public notice, is the writer's object, is obvious from the withholding his name.

It may be necessary for the reader to be informed that the quotations from Scripture are made in the words of the Rhemish Translation, (to which the subject of the following Pages is a Preface) and the Douay version, published by McNamara in 1813 ; and that, as that Edition has not yet been published farther than the Epistle to the Romans, the quotations of any subsequent part of the New Testament, are made from Wo-

gan's Edition of 1810, which is sanctioned by the authority of Doctor Troy.

If any words in the following pages seem harsh to the Reader, he is to observe, they are the Editors' *own* words quoted from the Preface, not originating with the writer of the following sheets.

*N. B. The Reader should correct with his pen  
the following*

## ERRATA.

*Page Line*

- 24....14 *for xvii. read ii.*  
25.....33 — *σολλογος read συλλογος.*  
37.....24 — *attention read attention.*  
43....24 *read (, before the word as.*  
45....10 *read a comma after pastor.*  
53.... 4 *read a comma after opinion.*  
54, 55, 57, *for πρεσβυτερος read πρεσβυτερος.*  
57.....38 *for 21 read 24.*  
59.... 15 — *επιστιον read επιστιον.*  
62.... 14 — *μελινονησεν read μελινονησεν.*  
64..... 4 *dele comma after 1813.*  
*Ib.....15 for ωμοσεν read ωμοσεν.*  
*Ib..... 31 — Sarbonne read Sorbonne.*  
65....16 *read ) before is.*  
69.... 4 *for eleptic read elliptic.*  
*Ib..... 20 — Cholous read Chalons.*  
70..... 1 — *affroient read offroient.*  
*Ib..... 23 — ceux read cieux.*  
83..... 6 — *word read words.*  
90..... 1 — *7 read vi.*  
91.....13 *read ? after Church.*  
93.....30 *for Biblia read Biblicæ*  
104.....31 *read they before have.*  
111.....14 *for 98 read 93.*  
124.....10 *dele a before plena.*  
125..... 6 *read : after forward.*

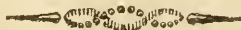
*THAT the Reader may not be ignorant of the authority by which the Preface, and that Edition of the Rhemish translation to which it is prefixed were published, the subjoined title page will inform him.*

THE  
HOLY CATHOLIC  
*NEW TESTAMENT,*

PATRONISED BY

His GRACE the Most Rev. DR. O'REILLY, Roman Catholic Lord Primate of all Ireland, and Archbishop of Armagh.  
His Grace the Most Rev. Dr. TROY,\* Roman Catholic Archbishop of Dublin.  
His Grace the Most Rev. Dr. MURRAY, R. C. Coad. Archbishop of Dublin, and President of the Royal College of St. Patrick's, Maynooth.  
The Right Rev. Dr. MOYLAN, R. Catholic Bishop of Cork.  
The Right Rev. Dr. POWER, R. Catholic Bishop of Waterford.  
The Right Rev. Dr. REGAN, R. C. Coad. Bishop of Ferns.  
The Right Rev. Dr. DELANY, R. C. Bishop of Kildare and Leighlin.  
The Right Rev. Dr. O'REILLY, R. C. Bishop of Kilmore.  
The Right Rev. Dr. MANSFIELD, V. C. of Ossory.  
The Most Rev. Dr. BODKIN, R. C. Warden of Galway.  
The Rev. Dr. JOHN MURPHY, Archdeacon of Cork.  
The Rev. Dr. M'CARTHY, Dean of Cork.  
And near three hundred R. C. Clergymen in different parts of Ireland.

TRANSLATED FROM THE LATIN VULGATE,  
*And diligently compared with the Hebrew, Greek, &c.*



DUBLIN:

PRINTED BY JAMES CUMMING AND CO.

*At the Hibernia Press, No. 1, Temple-lane.*

1813.

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\* Now R. C. Primate of all Ireland.



**OBSERVATIONS**  
**ON THE**  
**FOURTH SESSION**  
**OF THE**  
**COUNCIL OF TRENT.**

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*THE Editors having prefixed a translation of the Council of Trent to that Preface, published by the authority of the Roman Catholic Primate and Hierarchy of that Communion in Ireland, in 1813, whereby the authority of unwritten traditions is sanctioned, under the penalty of an anathema, it is necessary to make a few observations thereon, previous to the Notes on the Preface itself, as well as to give a copy of that Translation :*

**TRANSLATION.**

**SESS. IV.**

“THE holy Oecumenick and general Council of Trent, in the Holy Ghost lawfully assembled, the three aforesaid legates of the Apostolic See presiding therein, having always this in view, that all errors being taken away, the purity of the Gospel should be preserved in the Church ; that

Gospel,\* before promised by the Prophets in the Holy Scriptures, our Lord JESUS CHRIST, the Son of God, first promulgated with his own mouth, and afterwards commanded his Apostles to preach the same to all† nations as the source of every saving truth and moral discipline: and the Synod clearly seeing that this truth and discipline is contained in the written word, and in the *unwritten traditions*, which the Apostles received from the mouth of Christ himself, or from the‡ Apostles themselves, being the dictate of the Holy Ghost to them, and delivered as it were from hand to hand, came down to us. Following the examples of the Orthodox Fathers, with due veneration and piety, receiving all the books as well of the Old as of the New Testament, seeing that God is the immediate author of both; and also receiving these traditions appertaining to faith and morals, as coming from the mouth of Christ, or dictated by the Holy Ghost, and held in the Catholic Church by a continued succession. The Synod therefore thought proper to annex to this Decree, a catalogue of the Sacred Books, lest any doubt might arise concerning those that were approved of. They are the following: of the Old Testament, the five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, first and second of Esdras, which is called Nehemias; Tobias, Judith, Esther, Job,

\* Jeremias, chap. xxvi. ver. 33.—† Mark, chap. xvi. ver. 15.

‡ 2 Thessalonians, chap. ii. ver. 14.

the Psalter of David, in number one hundred and fifty Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor Prophets, that is, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, two books of the Machabees, first and second. Of the New Testament, four Gospels, according to Matthew, Mark, Luke, and John, the Acts of the Apostles, written by Luke the Evangelist; the fourteen Epistles of Paul the Apostle: to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Collossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews, two Epistles of Peter the Apostle, three of John the Apostle, one of James the Apostle, one of Jude the Apostle, and the Apocalypse of John the Apostle. Now if any one, reading over these books in all their parts, as they are usually read in the Catholic Church, and being in the Latin Vulgat Edition, does not hold them for Sacred and Canonical, and knowing the aforesaid traditions, does industriously condemn them, let him be Anathema."

*On the subject of this Council may it not be asked,*

Does "the command of our Lord Jesus Christ, given to his Apostles to preach the Holy Scriptures to *all* nations, as the source of every saving truth," afford a reason for "forbidding" the people (as

page 1. L. 7. of the Preface) “to read in the vulgar languages those Holy Scriptures” which contain such a truth, a pearl of so great price? Is this fulfilling the command of Christ the Son of God? Surely nothing can be more directly in contradiction to it.

If “the Holy Scriptures are the source of every saving truth and moral discipline,” (and that they are every Christian will join with that Council in declaring,) what occasion can there possibly be for “*unwritten* traditions,” which can never be proved to be certain; since, if they ever had existence, the period in which they must have been “received, either from Christ or the Apostles,” (near eighteen hundred years ago) is too distant for them to be “handed down,” from one to another, through a succession of so many generations as have intervened since our Saviour’s days, (and that too by hearsay,) and still be preserved pure and incorrupt. For it is certain, and the slightest observation will be sufficient to prove, that every person who repeats what he has been told, (generally, we may almost say invariably,) relates it in different words, and, of course, renders it capable of a different meaning, if not an opposite meaning, according to the conception of the hearer, or the power of his comprehension. How great then, may it not be easy to conceive, the errors likely, (it might be said certain,) to proceed through so long a series of successional narration as that from generation to generation, beginning in the first, and continuing down to the nineteenth, century?

A modern writer of the Roman Catholic Communion says, "The words and writings of the Apostles, by the distance of time, could not avoid having the fate of other authors, of being liable to misrepresentations, false glosses, changes and corruptions."\* And, in the same page, honestly observes, that "the farther we are removed from the source of any truth, which depends upon authority more than natural reason, the harder it is to trace our way back to it."

If then so great difficulty has existed to preserve the "written word," as contained in the Holy Scriptures, pure, (and numerous are the reasonings of the Editors of the Rhemish Testament to shew that they have not been preserved from errors,†) how much more must "the *unwritten* oral traditions be liable to false glosses, changes and corruptions," and of course be uncertain, erroneous and impure? Under such circumstances, are these traditions, supposing them to exist, to be preferred, or set in opposition to the doctrines of a Saviour in the Holy Scriptures, which, the Editors and Council of Trent confess, "do contain every saving truth and moral discipline?" Is our Lord Jesus Christ, the Son of God, who commanded his Apostles to preach those Scriptures to all nations, as "the source of every saving truth," and was the first to publish the Gospel of Salvation with his own mouth? Is he less worthy of being credited than fallible man? Are the evan-

\* Manning's short way to end Disputes, 33.

† Page 7, et alibi.

escent traditions of mortal creatures to be held more authentic, and of greater moment as a means of man's salvation, than the doctrines of that Redeemer, who purchased that salvation with his own death, and sealed it with his blood, and taught us how it is to be obtained? Who, on this very subject of traditions, sharply rebuked the Scribes and Pharisees, telling them, in words applicable to the abettors of the boasted, tho' unproved, traditions of the present age, " You make void the commandment of God, that you may observe your own tradition."\* May not this rebuke be applied to those who reject the second commandment of the decalogue, as is done, by leaving it out of Butler's Catechism, " published by the authority of the Four Roman Catholic Archbishops of Ireland, as a general Catechism for the kingdom?" Is not, this " making void the commandment of God?" while the Rhemish Doctors teach that the *unwritten* traditions of the Apostles, are no less to be received than their written Epistles, which, (these Epistles being admitted by both Protestants and Roman Catholics to be Canonical,) the Editors of the Rhemish Testament would have to be believed and taken as Canonical also.

They who make this declaration seem not be aware of the meaning of the word Tradition in the cited portion of this Epistle, by which St. Paul does not mean any tradition delivered to himself by our Lord Jesus Christ while on earth, for he had not been his Disciple, but, on the contrary, an opposer of Christ and his doctrines, as well as a persecutor

\* St. Mark vii. 9.

of his followers : He means, by that word, no more than the doctrine which he himself preached to these Thessalonians, desiring them to “ stand fast and hold the traditions,” (or *things delivered*, which is the original signification of the Greek word) and which they had learned from him “ whether by word,” (in preaching) concerning the time when the wicked one was to be revealed ;”\* (about which, it appears, there were many curious inquiries, and fruitless conjectures and calculations among the Thessalonians and others of those days ; and these preachings, or traditions, he might readily suppose they, as zealous of the profession they had lately embraced, might still retain in memory, it not being long since he had delivered them by word, “ when with them,”) or “ by his” first “ Epistle,” written not more than a year before.

If any Roman Catholic, or any other person, will produce these alleged traditions, and adduce authorities to prove them to have been received from “ the mouth of Christ himself, or his Apostles,” then will they deserve credit, and obtain belief. But this text is so far from being an argument, for believing the *unwritten* doctrinal traditions of the Church of Rome, that it is a strong argument against them ; for if they have lost the preaching of St. Paul, which Irenæus, one of their fathers informs us St. Luke wrote.† Can any one suppose,

\* 2 Thess. ii. 5, &c.

† Lucas Sēctator Pauli Evangelium a Paulo prædicatum literis mandavit. Euseb. Hist. Eccl. L. v. c. 8. quoted from Iren. L. 3. c. 1.

that “ *unwritten* traditions” would be preserved through such a succession of ages, and remain uncorrupted ?

This Council declares, that “ God is the author of the Scriptures, both of the Old and the New Testament ;” and can any one be so presumptuous as once to say or think, that his infinite wisdom has not, by these stable Scriptures of his *written* word, taken a better means of instructing man and providing for his salvation, than by the loose traditions of any man or number of men, however high their character for virtue and piety may have been ? or that the God of heaven, who delivered the law in his own person, and sent his own Son to fulfil it, would suffer that law to be superseded by, or leave his glory, or the salvation of his creatures, “ made in his own image,” to depend on the fluctuating allegation of man’s traditions ?

But though the authority of Christ himself, which was the highest that could be given, and who was not silent on this subject, (having told the scribes and Pharisees that “ they made void the commandment of God in their traditions,”) may not have weight with those who yield implicit belief to this Council, the opinion and testimony of Ignatius, one of the apostolic fathers, and a disciple of St. John the Evangelist, and companion of St. Paul, may convince, by shewing that the traditions of the Apostles were *written* traditions, and not oral ; of which Eusebius informs us, that “ when on his way to Rome, he addressed the Churches by which he passed, and exhorted them to hold stead-

fastly the traditions of the Apostles, which, as he testified that they were now for their preservation, committed to WRITING, he deemed it necessary should be plainly inculcated.”\*

Is not this testimony of Ignatius a confirmation that the traditions mentioned in 2 Thess. 11. 14. were the preachings of St. Paul, already noticed, and stated by him to have been “delivered by word or by his Epistles?” If such traditions, as the members of the Roman Catholic communion allege to have existed, had been delivered to the Apostles, would they not have committed them to writing (whatever the subject of them might have been) for the good of the Church, (as Eusebius proves to have been done in other instances) instead of trusting them to such unfaithful depositories as fleeting words and unfaithful memories? Is it to be supposed that these very Apostles, in whose presence Christ so sharply rebuked the scribes and pharisees on the subject of their traditions, as already mentioned, would presume to deliver traditions of their own.

And we may readily conclude, from the number of Epistles St. Paul wrote, as well as his anxiety

\* *πρῆξεν τε ἀπρὶξ εἶχεσθαι τῆς ἰων Ἀποστόλων παραδοσεως τὴν ὑπερ ἀσφαλείας καὶ ΕΓΓΡΑΦΩΣ ἡδὴ μαρτυρούμενος Διαλύπεσθαι ἀναγκῆαον ἡγεῖο.* Euseb. L. 111. C. 36. P. 131. καὶ Ἀρκας δὲ ἀκολούθος Παυλε, ἵο ὑπ ἐκείνου κερυσσομένον εὐαγγέλιον, ἐν βιβλίῳ κατέθειο. Lucas quoq; sectator Pauli, Evangelium a Paulo prædicatum LITERIS mandavit. Euseb. L. 5. C. 8. P. 219, quoted from Iren. L. 3. C. 1.


that Timothy should “bring to him the parchments (probably containing some of his writings) which he had left at Troas with Carpus,” that he would not have neglected to write any doctrines which concerned the Church, instead of leaving them to the uncertain vehicle of the vague oral words of fallible men. And it may be farther observed, that if these supposed traditions existed, and contained any thing in support of the Roman Catholic, and in opposition to the principles of the Protestant communion, they would be produced.

# NOTES ON THE PREFACE

TO THE

## RHEMISH TESTAMENT,

PRINTED IN DUBLIN, 1813.



Page 1.—Line 1, 2.—“The Holy Scriptures are not the words of men, but the word of God, which can save our souls.”

WHAT occasion is there for *oral traditions*, or men's reports of hearsay stories and changeable tales, when it is thus declared, as truly it ought to be, that “the word of God can save our souls?” This doctrine of traditions, so much talked of, becomes nugatory and useless; and, as God's wisdom would not sanction a nullity, the very confession is sufficient to prove how futile such traditions would be.

Page 1.—Line 9, 10.—“He that will not hear the Church.” —Matth. xviii. 16.—(The Catholic Church) “the pillar and ground of truth.”

The Editors here take on themselves, *persaltum*, to make that general, which is only mentioned as of a supposed particular case, and, without farther ceremony or authority, assume that it is the Roman Catholic Church that is here meant.

Taking the whole context together, it does not appear that the word Church, made use of here, was ever intended to signify a body of men, such as now exists under the name of the Christian

Church, much less any sect or part of that Church, which had no existence at the time these words were spoken, (For “the Disciples were first named Christians at Antioch,” at a subsequent period, after the crucifixion) but a number of respectable men publicly assembled, who should be made acquainted with the difference which existed between the two persons alluded to in this quotation, and appointed witnesses of the conciliatory disposition of the one, as well as the obstinacy of the other. The words are, “If thy brother shall offend against thee, go and rebuke him, between thee and him alone; if he shall hear thee, thou shalt gain thy brother, and if he will not hear thee, join with thee, besides one or two other, that in the mouth of two or three witnesses,” (according to the Law, Deut. xix. 15,) “every word may stand, and if he will not hear them, tell the Church——.”) In this supposed case of offence between two persons, (one of whom is obstinate, the other forgiving,) in order, if possible, to procure a reconciliation, the latter is directed to take every step he can privately, first by himself, then before one or two more, instead of exposing the parties, by making their difference a subject of public clamour, and if these should fail, he was then to make it openly known to a greater number, called together or selected for the purpose, that his conduct towards his brother may appear clear, and the reason be known why he ceased to associate with him; which is the obvious sense of “let him be to thee as the heathen and the publican,” with whom the Jews did not asso-

ciate. Thus it is explained by Justin M.\* that “ *telling it to the Church* is admonishing him, when his obstinacy needs, *κατα κοινον* publicly.” Hence it appears that the word Church, here made use of, cannot mean the Roman Catholic Church, as the Editors in the very next line, without farther ceremony, proof or authority, assume for it that title, to the exclusion of every other, though no such Church existed, and no such appeal could be made to it at that time: for Christianity itself was not then established; and no Catholic Church, of course, had then met in council, (which is alleged to constitute a Church) nor for the first three centuries, (the first being in the 325th of Christianity,)—so that the Roman Catholic Church has no authority, from this text, for assuming a title which is of a subsequent date. Nor has it any better ground from that of I Tim. iii. 15, for calling itself “ the pillar and ground of truth,” which is nothing less than assumption without authority, and arrogance unsanctioned. If this be not that “ pride and self-sufficiency” with which the Editors wantonly charge others, (line 13) what can deserve those epithets? As well might any other sect assume this title of Catholic Church as the Church of Rome, for any thing that is contained in this quotation, or the chapter from which it is taken; as neither Catholic, nor Roman, nor any word expressive of either, exists in its whole extent.

\* Justin Mart. 508.

It is the house of God which is there called the Church of the living God, (in the very words which precede this misapplied quotation) that is “the pillar and ground of the truth.” It is not Roman Catholic, which the Apostle never heard of, nor Protestant, nor Mahometan, nor any sect of any description or denomination whatever, but “the congregation of faithful men, in which the pure word of God was preached” by St. Paul and Timothy, “and the sacraments duly administered according to Christ’s ordinance.”\* The Church spoken of in this place is most evidently that of Ephesus, over which Timothy (to whom this Epistle was written,) was placed, by St. Paul, to guard it against the pernicious doctrines of Judaizing Christians, Gnostics, &c. &c. &c.; and in this sense the words do not mean the universal or Catholic Church, but one most particular and special, being limited to *the Church at Ephesus* alone, which he calls “*the pillar of the truth*,” because in it were taught the doctrines of Christianity and knowledge of the true God, in contradistinction to the “prophane novelties of words” taught by the Greek philosophers, “and oppositions of knowledge falsely so called,” 1 Tim. vi. 20. And beside this, it is to be observed that as the inanimate idol of “Jupiter’s offspring†” was here wor-

\* 39 Artic. .

† The vulgate and Rhemish Doctors have mistranslated the original word *Διοπείης*, which (being derived from *Διός* Jovis and *πείω* cado) signifies “*fallen from Jupiter*,” and is so translated, correctly, in the Protestant version: and to shew more

shipped in the temple of Diana :” (and idols are called a lie by St. Paul, Rom. i. 25.) This Church of Ephesus, therefore, where the *true* God was “ worshipped in spirit and truth” (it is fair to conclude) was therefore emphatically called the “ Church of the living God,” and “ the pillar and ground of the truth,” and designedly placed in opposition to that heathen temple where such idolatry was practised ; and this without the most distant idea of having any general application of his words made to the Christian Church at large, and certainly not to the Roman Catholic, which did

clearly what it was that had been alleged to have thus “ fallen,” the translators give the word “ *image*,” printed in italics, to mark that it is not expressed in the original, but included in the sense and meaning of the word corresponding with the word *αγαλματος*, which is the substantive understood ; the omission of which in the Greek is indicated by the article *ἡ*. St. Luke here refers to the history of the little image of Diana, which Pliny (page 491) relates was made by a famous artificer, Canitias, and was said to have dropt down from heaven into the city of Ephesus : a story fabricated by the heathen idolators of that city, as a miracle, such as those of the present age, to awe the people and bind them to their superstitious tenets and idolatrous practices.

A farther error of this verse, in the vulgate and Rhemish Testament, is the omission of the word (*θεας*) goddess, for which there appears to be no reason, except that if retained, it would prove the error of the translators, as the masculine article *ἡ* cannot agree with the feminine *θεας*.

It might be farther observed, that *Diana* was the object of worship at Ephesus, and not “ *Jupiter’s offspring*,” who were very numerous, viz. Hercules, Apollo, Mars, Vulcan, the Graces, Muses, Mercury, &c. &c. &c. and were not worshipped there.

not then exist. If we take the word in its original language, we shall the better be enabled to understand what was meant by it when first used by the Apostles. In the Greek the word is *ἐκκλησία* and signifies *the called*, that is, they who were called out of the vices and heathenish practices of the Gentile nations, and became members of that body of men who were called Christians, because they believed in Christ, which St. Paul calls “the Church of the first born”\* (according to the Rhemish translation) but in the Greek “the general assembly and Church of the first born,” (leaving “general assembly” out of their translation ;) and who, in his Epistle to the Romans, he says, “Have the first fruits of the Spirit,”† *that is*, the first fruits of the spiritual worship of God, in contradistinction to the corporal worship of dumb idols. Thus it appears that the Church is the collective body of Christians, or all those over the face of the whole earth, who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. And the word Catholic (universal, general,) was emphatically given by the Apostles to the Christian Church, in order to shew that no particular sect or assembly of men, of any denomination, were to assume a superiority over others, nor arrogate to themselves the title, or exclusive right of calling themselves *the Church*, or the *only Church*; but that those only are of the Catholic, general, or universal Church of Christ, who profess and believe, and act according to the

\* Heb. xii. 23.—† Rom. viii. 23.

faith which can save, that faith and *confession of Christ's Divinity, which Peter made*, and which Christ told him was the rock ( $\pi\epsilon\lambda\epsilon\alpha$ )\* on which he would build his Church.† And this disposition we see sharply reprov'd by Paul, and severely con-

\* That this is the sense of this verse, appears not only from the word  $\pi\epsilon\lambda\epsilon\alpha$ , which is a rock, and not  $\pi\epsilon\lambda\epsilon\sigma$  which is a stone; that is a piece of a rock, and not the rock itself, as Peter was no more than a part of the foundation of the Church, working together with the rest of the Apostles; Christ being the head. Had Peter been the rock here meant, Christ would not have spoken in the third person, as he did, but would have addressed him directly in the second, and said, "On thee, Peter, I will build my Church," if it had been his intention to have it understood that Peter was to have been the foundation of it.

The members of the Roman Catholic Communion have therefore but a flimsy foundation for making Peter the head of their Church, when they are reduced to the necessity of taking one word ( $\pi\epsilon\lambda\epsilon\sigma$ ) for another, ( $\pi\epsilon\lambda\epsilon\alpha$ .) And this the Editors admit in their note, in locum, where they say, "Christ himself (*not Peter*) being not only the supereminent foundation, but also the founder of the same" (the Church.) And they reluctantly admit, that St. Augustine refers the word *Petra* to Christ, in this verse, "which" they add, "no doubt he did, because the termination of *Petros* and *Petra* in Latin are diverse." And notwithstanding this intended animadversion, there was good reason for what St. Augustine said, for in 1 Cor. x. 4, Christ is formally called a "Rock," by St. Paul, where he says, "they drank of that spiritual rock, and that rock ( $\pi\epsilon\lambda\epsilon\alpha$ ) was Christ." But St. Augustine had still farther authority in John xi. 19, where Christ says to the Jews, "destroy this temple ( $\tau\alpha\upsilon\tau\omicron\nu\ \tau\epsilon\mu\pi\omicron\nu$ ) and in three days I will raise it up," by which the Evangelist tells us, verse 21, that "he spake of the Temple of his Body." Does not Augustine clearly deny the supremacy of Peter by what he said?

† Matth. xvi. 18.

demned, where he censures the Corinthians,\* among whom there were some arrogant sects, (similar to those of the nineteenth century,) who said, “ I indeed am of Paul, and I am of Appollos, and I of Cephas, and I of Christ,” with whom he reasoned, and whom he reprimanded, saying, “ Christ is not divided,” that “ not Paul, but Christ was crucified for all, and all are baptized in the name of Christ.” This is what the ancient writers call the Catholic or Universal Church, which Theodoret (one of the most learned and pious Fathers of the Church, who lived in the fourth century) in locum calls *συλλογος ἱων πιστευοντων* “ the collection of believers.” This gives the true meaning of the Christian Church; not a certain number of bishops assembled in Councils, as the Papists would have it to be understood; for bishops are not the only believers, and of course are neither the Church, nor “ the pillar and ground of the truth ;” (which the Editors of the Rhemish Testament, and their patrons the Titular Bishops, would have the world to believe,) where those Councils were composed of bishops, not of the Christian Church as a collective body, but members of one particular Church only, and of that particular Church too, which was prejudiced in favour of every allegation that could contribute to support, without the authority of Holy Writ, the tenets it professed, and the practices it pursued.

But this will still farther appear when it is considered that by the Church, in the place cited, is meant and expressed, “ the House of God.” And

\* 1 Cor. i. 11.

it is well known, and the Scripture informs us, that the Church, or assembly of Christians in St. Paul's time, were accustomed to meet in the houses of private persons, not in public buildings, as now, 1 Cor. i. 11, "those who are of the house of Chloe;" *i. e.* of the Church assembled in Chloe's house. Also in Coloss. iv. 15, "salute Nymphas and the Church, that is in his house." Also Rom. xvi. 5.—1 Cor. xvi. 19.—Philemon 2. And in Col. i. 24, "Christ's body is called the Church."

All these shew that the word Church does not mean the Roman Catholic Church, and that the places quoted by the Editors, are not exclusively applicable to that Church. And if we examine other places of the New Testament, where this word occurs, it will be found to have no better claim to this title. For instance, in Acts xv. 3, 4, where Paul and Barnabas were brought by the Church of Antioch to Jerusalem, "they were received by the Church and the Apostles, and the ancients." Which of these will the professors of Popery call the Catholic Church, in the acceptation of that word; for they are both certainly admitted to have been Churches as well as that of Rome, and they were Christian, and prior to it? The Church of Antioch, either here or in Acts xi. 26, was not the Roman Catholic Church; for Antioch was not Roman; nor the Church of Jerusalem, for neither was that Roman; and certainly the Apostles were not the Church under any description, for "they were received *by the Church*;" and the Apostles and ancients are expressly mentioned, not as the one body, but three several and distinct

bodies. Here then it is plain, that the Church of Rome, which would establish itself as the only Church, and as deriving its authority from the Apostles, fails of proving itself to be a Church, or Catholic Church on that foundation, since the Apostles, whose successors they affect to be, were not *the Church* ; nor were they a Church, as St. Luke makes the clearest distinction between the Church then established, and the Apostles whom he here fully and clearly represents as two distinct bodies. If the word signifies the Roman Catholic Church, why does the Rhemish translation (by the Editors of this Preface) leave it altogether out of the New Testament, Acts xvii. 47?\*. And why does the translation published in Dublin, by P. Wogan, in 1810,

\* Though the Editors have left the word Church out of this verse, their annotation (in locum) says, “ more and more were added to the Church, (as the Greek more plainly expresseth) that we may see the visible propagation and increase of the same.” If this be not admission of the superiority of the Greek, and defect of the Vulgate, as well as the Rhemish translation, let the Reader judge. It is worthy of a farther remark, that Doctor Troy while he was no more than the Co-adjutor of the Roman Catholic Bishop of Dublin, ventured to make no farther alteration of this part of the New Testament, than to translate the original word “ Society,” instead of “ Church,” as he did by his name subscribed to P. Wogan’s Edition, 1810. But in 1813, when he is placed at the head of the Irish Roman Catholic Hierarchy, by being elevated to the primacy of that Church, as if he were thereby created Pope of the Island, he sanctions the total omission of the word Church, which is now expunged from the New Testament published by his authority, in imitation of Pope Clement VIII. who in the year 1592, condemned that Edition of the Vulgate, which in the year 1582, had been declared with no

sanctioned by Dr. Troy, translate it society\* in the same place, *not Church*, as in other places, if it signifies the Catholic Church? And why in Acts ix. 31, is ἐκκλησίαι, which is plural, translated in the singular number, by both vulgate and Rhemish, when every verb and participle (no less than four) in this verse agreeing with it are plural, why is it not translated plurally, as it is in 1 Cor. xiv. 33, and other places?

The Rhemish translation is, “Now the Church had peace throughout all Judea, and Galilee, and Samaria, and was edified walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.”

The translation of the Greek is, “Then indeed had the Churches peace through all Judea and Galilee, and Samaria, being edified and walking in the fear of the Lord, and the consolation of the Holy Ghost were multiplied.” Here the original expressly recites that the several Churches which were planted in Judea, and Galilee, and Samaria, were

less than “the plenitude of Apostolic power, to be true, legitimate, and authentic,” and that too by the “same plenitude of apostolical power,” by which the former had been printed and published.

And with a similar authority and arbitrary power, Doctor Troy admits “penance” in one of these Editions to be the same as “penitence.”—(See Note on the word Μετανοεω in the Tables of Translations in this Work.) Thus the Pope of Rome in the sixteenth century, and the Roman Catholic Primate of the nineteenth century, make whatever alterations or omissions they choose in the translations of the Holy Scriptures, delivered to the Roman Catholic People over whom they have respectively presided.

\* Is not this Theodoret's πολλοὺς ἰσὺν πιστευόντων of page 22.

edified and multiplied ;” but the Rhemish Doctors would have it, by this erroneous translation, to appear, that it was the Church, (the Roman Catholic Church) not those “ Churches” that was so “ multiplied.” Here is another attempt at deception. But farther it may be asked, was *the Church* spoken of in Acts vii. 38, the Catholic Church, in the sense the Roman Catholics would wish to have that word understood, was, “ *Moses who was with the Church in the wilderness*” a Papist ?\* or the Israelites of whom it was formed Catholics ? or the Church there mentioned, the Catholic *Church of Rome* ? If it was, the Church of Rome can not boast of St. Peter for its founder, since it thus existed little less than 1500 years before Peter was born. If it is too absurd to make such a supposition, relative to a congregation, which the Rhemish Testament calls *the Church* in this place, as expressly as it does the Church in Matth. xviii. 17, and 1 Tim. iii. 15, quoted by the Editors, it proves that it is not the Roman Catholic Church which is meant, either by the Evangelist, or the Apostle in those quotations, to say nothing of St. Augustine’s opinion, who in Page vi.---Line 40, speaks of the *Universal* (not Catholic) Church, as the Editors do.

\* Perhaps the Editors will say he was, and this they may do, with as much truth, as in their “ argument on the Epistles in general, (page 212) they say the Jews who were addressed by Peter at Jerusalem, Acts xi. were Catholics. The words are “ such of them as were Catholics, and therefore not obstinate, were satisfied, when they understood by the Apostles that it was God’s pleasure,” that “ Christ should be preached to the Gentiles.”

Here it may be farther observed, that the Roman Catholics have no better foundation for arrogating to themselves, exclusively, the faith spoken of by St. Paul in his Epistle to the Romans, chap. 1. 8, where he says “ your faith is spoken of in the whole world,” which they would have to be considered the Roman Catholic “ faith,” so much boasted of by their annotation in locum, as well as in other places. For it was not to the Romans, or citizens of Rome that Epistle was written, but to the Jewish converts to Christianity,\* who were then residing in that city ; and to these converts are the

\* The truth of this appears from the internal evidence of the Epistle itself, which was evidently written to guard them against the erroneous notions they entertained of justification by the law of Moses, and the election of their own nation to the exclusion of all others, for which opinion they assigned as reasons : 1st, their knowledge and keeping the law of Moses ; 2dly, the works of the Levitical law, particularly circumcision and sacrifices, which they held were sufficient to expiate sin ; and 3dly, that the merits and piety of Abraham, and the covenant made with their fathers, entitled them to the favour of God. All of which St. Paul proves to be ill founded, the first, chap. ii. 13, 16, 25, &c. the 2nd, ii. 25.—iii. 20.—28, 29. The 3rd, iv, throughout particularly 11th, 12th, 16th. And if any farther proof were necessary to shew that it was to the Jewish converts this Epistle was written, it may be found chap. xiii. 1. 7, where knowing the Jews at that time to be given to sedition, he exhorts them to be obedient to the Roman government, an advice not necessary to be given to the Roman citizens. To this disposition St. Peter also alludes, 1 Peter, 11. 16. And Eleazar apud Joseph, L. 7. C. 34. P. 989, confirms the same, where he says Μητε Ρωμαιοις, μητε αλλω δελευειν, η Θεω, that is, their sentiments were “ not to obey the Romans, nor any other, but God only.

words to be applied ; for the citizens of Rome were not then converted from paganism : and instead of having a “ Christian faith to be spoken of,” in the year 57 or 58 (the date of this Epistle) we have the authority of St. Luke to say that, after St. Paul arrived and was a prisoner at Rome, from the year 61 to 63, Christianity “ was gain-said every where,” and spoken against, as those Jews who visited him in Rome declared to St. Paul himself, (Acts xxviii. 22.) for the Emperor and citizens of Rome, as history proves, oppugned Christianity, and rigorously persecuted the professors of that faith, not only then, but even at a later period after the death of St. Paul, who, St. Chrysostom informs us, was imprisoned and beheaded in the year 66 by Nero, for having converted a cup-bearer and a concubine of his, by preaching that faith which the Roman people had not then adopted, but on the contrary still disowned and rejected, and even denounced at a period eight or nine years subsequent to the date of this Epistle ; and yet the Roman Catholic communion of the nineteenth century, who claim to be the pure successors and followers of these very Romans, would arrogate credit to themselves from words which were never addressed to Roman Christians, of course not to Roman Catholics. How little the assumed boast of the annotators is applicable to the principles of the Roman Catholic Church under such circumstances, it requires but little sagacity to determine, more especially when in their note on this place the annotators admit, in quoting the words of St. Hierom, “ that the

Romans have not another faith than the rest of the Christian Churches ;” and in the same note, by a strange perversion of language, without any reason assigned or pretended, take on themselves to assert “ that it is all one to say the *Roman* faith and the *Catholic*.” By what rule, authority, or idiom of the English, or any other language, the words “ Roman and Catholic” can mean the same thing, is a discovery not yet adopted into the republic of letters ; and how a particular city can signify the whole world, (the universe) is unknown to logicians, and is too bold a figure of rhetoric, in such a case, to be admitted. It is therefore evident that the Roman Catholics can derive no authority from this text for assuming the title of Catholic : and these annotators seem not to be aware that the Church of Thessalonica had as good a claim, as that of Rome, to be called the Catholic Church on such a foundation ; (even though the Epistle had been written to the people of Rome at large) for St. Paul in his Epistle to that Church says, “ in every place your faith, which is towards God, is gone forth.”\* Is this less Catholic, less general, than his words to the Romans, “ your faith is spoken of in the whole world ?” Can any impartial person, any one who understands the English language, say, that the one is more universal than the other ? Are not the words “ εν παντι τοπω η πισις υμων η προς τον Θεον, εξηληλυθεν as general as η πισις υμων και αγγελειται εντω ολω τω κοσμω ?”

\* 1 Thess. i. 8.

It is evident then that St. Paul did not intend, nor in fact give, any Catholicity or universality even to the Jewish converts to whom he wrote this Epistle, much less to the Romans, in whose city they were only sojourners; and if such had been his intention is it not fair to say, he would have written and given it the title of a general, or Catholic Epistle, as James, Peter, John, and Jude, stiled the Epistles they wrote to the Churches of Christ in general? It may also be remarked, that none of the Apostles ever addressed or wrote to the *Church of Rome* as St. Paul did to the Church of Corinth, Ephesus, Smyrna &c.; nor is there a Church of Rome general, or special, Catholic, or particular or national, ever mentioned in the New Testament, as those of Ephesus, Sardis, &c. &c. are. Beside if he had written to Rome, as the head of *all* Christian Churches, what occasion would he have had to write to others, singly and separately, as he did? For if that was the Catholic Church, the one, supreme, universal head of all, the doctrines and instructions he, or the other Apostles, judged it necessary to be given to the Christian Church, would, of course, have been diffused through all the Christian Churches then in existence, without any necessity for the Epistles he deemed it proper to write separately to those Churches, after he wrote that to the Jewish converts at Rome. Beside all, this Epistle to these converts was not the first he wrote, for he addressed Epistles to other converts before he wrote to these,

viz. to the Galatians, Corinthians, &c. &c. ;\* so that even the priority of chronology is not to be alleged in favour of their assumption.

Page 1. L. 19.—“ This translation we do not publish upon the erroneous opinion of necessity that the Holy Scriptures should *always* be in our mother tongue, or that they ought or were ordained by God to be read *indifferently* by all, or that we absolutely deemed it more convenient in itself, and more agreeable to God’s word and honour, or education of the faithful, to have them kept and studied only in the ecclesiastical learned languages.”

Why then did Jerome translate the Hebrew into Latin, which was the vernacular language of the age and country he lived in ? And why did Sixtus V. publish an Italian translation of the Bible in Italy ? only because it was the mother tongue of the country.

Is it becoming the pastors of the Roman Catholic Church, who patronize the translation of the New Testament to which this Preface is fixed, and who should feed the flock of Christ with the word of God, to make such a declaration, that “ they do not deem it more convenient or more agreeable to God’s word and honour, or the edification of the faithful, to have the Scriptures kept and studied in the vulgar tongue ?” How else can the people be taught or “ the faithful edified ?” Can they be taught in an unknown tongue ? In the Hebrew or Greek, “ the ecclesiastical learned languages,” in which they were written, when they know not one letter in the alphabet of either ? Whoever speaks

\* Rhem. Test. Introd. to the Rom. P. 214.

or writes in these languages to the people of this country, must (as St. Paul says) “ be a barbarian to the hearer, and the hearer a barbarian to the speaker ;” and the Scripture, (“ which was written for our instruction,”\* and therefore speaks, or ought to “ speak” to all as “ the source of every saving truth”) while not translated, is no better than the barbarian to all in this country who call themselves Christians, and are ignorant of these “ learned languages.” Do not the Editors admit, by quoting Calvin’s words, “ that Satan has gained by keeping the word from the people,” P. v. L. 29. How contrary is this to the direction of Christ himself, to “ search the Scriptures,” the book of “ our life and salvation ?” A direction given, not to the Apostles or priests alone, but to the people at large assembled at Jerusalem at the Passover, the greatest feast in the ecclesiastical year, at which the whole nation of the Jews were required, by their law, to attend. And how could the people obey this command if the Scriptures had been kept locked up from them in a language they did not know ? But the Scriptures were not kept concealed from the Jews, as they are from some of those who call themselves Christians ; they were given to them in Hebrew, the language they spoke in their own nation : when they spoke Chaldee, in their captivity at Babylon, they had them in Chaldee, the language of that country, and when they spoke Greek, (after the conquests of Alexander the Great,) they were translated into Greek for the use

\* Róm. xv. 4.

of the Hellenists in the different countries they inhabited in their dispersions, and were read in the volume called the Septuagint, which was constantly referred to and quoted by Christ, (in his conversations and disputes with the Jews) who thereby sanctioned that translation for the use of all those who spoke that language.

But as the words of a Pope of Rome may have more weight with some than those of Christ, let them read the letter of Pope Pius the Sixth on this subject, in the page which confronts the Preface on which these notes are written, and immediately precedes that containing the opinion of the Editors and their patrons, who say that “ the Scriptures *ought not* and *were not* ordained by God to be read by all.”

This letter was written to A. Martini, Archbishop of Florence, whose labour, in translating the Scripture into Italian for the use of the Italians, he commends and approves in these words: “ you judge exceedingly well that the faithful should be excited to the reading of the holy Scriptures; for these are the most abundant sources *which ought to be left open to every one*, to draw from them purity of morals and doctrine;” adding, “ this you have seasonably effected, by publishing the sacred writings in the language of your country, suitable to every one’s capacity.” After this will any one be hardy enough to say “ the Scriptures should not be read in the vulgar languages?” The Editors themselves, with their Reverend patrons, feeling that their voices or opinions have not weight

enough to resist such authority, and with the most reluctant necessity, have published a translation of the holy Scriptures in the vulgar tongue, and, to quiet the minds of the people, claiming a Christian right, they say, you shall have a translation of the Bible, since we must give it to you, but you shall understand it only as we choose and dictate; you shall not have it simple and unprejudiced and in a literal state, as in the translation used in the Protestant Church: you shall have it with sponsors of Fathers, however obsolete, and annotators of the ages of ignorance, and the opinions of prejudiced scribblers and novices in divinity, who hardly knew the language they wrote,\* much less the language of the Scripture. Thus cautiously do they unlock the sacred treasure with all this host set round their translation, like “the flaming sword placed before Paradise, turning every way,” that they may be ready to exclude the reader from tasting the uncorrupted fruit of the Gospel, “the tree of knowledge of good and evil,” which is our guide to eternal life.

If the annotations of such men are to be taken as the standard of Christian faith, and the traditions of men for the word of God, the Scripture ceases

\* The very Council of Trent, Sess. iv. at the beginning of the Preface, is confused, ungrammatical language, having a nominative case without a verb. The same occurs also in Page xiii. 66; and the Editors have thought it necessary to apologise for the language of the translators, v. L. 55. x. 36. To which Tertullian's words (in the Preface, P. iv. 67.) may be applied.

to be the Christian's guide ; salvation no longer depends on what Christ taught, but what men teach.

Page 1. L. 22.—“ Often through man's malice or infirmity pernicious, and much hurtful to many.”

A most uncommon kind of strange reasoning this ; because some have unfortunately abused the Scripture by committing crimes, either through inattention, or in wilful opposition to the doctrines it teaches, and have thus been “ much hurtful” to themselves, is the Scripture the cause ? Is it therefore to be withheld from all others, who would extract from it those lessons of religion and morality “ which can save their souls ?” Because some men have died, by the abuse of the food which God has been pleased to bestow on man for the use of his creatures, is the use of food, the Almighty's gift, therefore to be altogether denied to man ? Because some men have committed a kind of suicide by gluttony, or the intemperate use of wine or spirituous liquors, are these never to be permitted to any ?

It is to be presumed the Editors, or their patrons, would not subscribe to this mode of reasoning in the practice of temporals, however they may recommend it in spirituals, or where the holy Scriptures are in question. Or if we should speak of the laws of any country, and make a comparison of them with the holy Scriptures, that code of God's law, shall we say that because a man has committed a murder, who knew that statutes existed

forbidding the horrid deed by which he forfeited his life, shall we say a publication of those statutes is therefore not to be made to the community in the language of the country, for the government of whose subjects they were enacted? or, if published, are the people to be forbid to read them, “lest through man’s malice or infirmity they should be hurtful to many?” If this were the case, it is to be feared there would be still more culprits in the world than there are.

Page 1. L. 24.—“To be kept and studied only in the ecclesiastical learned languages.”

These languages are the Hebrew, in which the Old Testament, and Greek, in which the New Testament was written. Why then does the Church of Rome take it on itself to keep and study the Scriptures in the vulgate, which is neither the one nor the other, but a compilation of the old Italic version and Jerome’s translation, (both of them translations from “these learned languages,”) and that not made till near four hundred years after the New Testament was written, and more than two thousand after the Old was written? Is there no contradiction, no absurdity in this?

Page 1. L. 36.—“They have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation (vulgar versions) to be indifferently used by all men.”

See the Letter of Pope Pius the Sixth, which precedes the first page of the Preface, as already quoted.

Is it denied by Roman Catholics that the Pope of Rome is public authority? when he says to the Archbishop of Florence, (a person of public authority also) “you judge exceedingly well that the faithful should be excited to read the holy Scriptures, which ought to be left open to *every one*, and this you have seasonably effected by publishing the sacred writings in the language of your country?” Was not this the highest “public authority” of the age and country, in which this letter was written, “for all men indifferently to use the Scriptures in their vulgar tongues?” Here the Editors and their patrons, the pastors of the Roman Catholic Church of Ireland, in the present age, are at issue with this Pope of Rome, as well as St. Jerome, who translated the Bible into the Latin, which was the vulgar version and tongue of his Country.

Page 2, L. 16.—“Alleging St. Hierom for the difficulty and danger of interpreting the holy Scriptures out of one tongue into another.”

This is a caution to which the Editors and translators of the Rhemish Testament have paid but little attention; for instead of translating the Scriptures *directly* from the Hebrew and Greek, the languages wherein they were originally written, they avowedly make their version from the vulgate, as a standard preferable to the “ecclesiastical learned languages,” though it is itself no more than a translation: thus producing a double “difficulty” and additional “danger in the interpretation,” (by which word

the Editors mean translation) and thus proving the just remark of a learned writer, who, speaking of the languages into which the Old Testament has been translated, says, “ the Hebrews drink at the spring, the Greeks of the stream, and the Latins out of the fens.” Reuchlin. Cap. 26.

Page 2. L. 50.—“ The translated Bibles into vulgar tongues were not allowed in the hands of every husbandman, artificer, &c. &c. &c.”

Had not these souls to be saved as well as learned men of profession? And where is the means of their salvation but in the Bible? which, by a quotation from the Scripture, in the second line of this Preface, the Editors properly call “ the word of God which can save our souls.” Pius the Sixth allowed them “ to every one” of the Italians in their vernacular tongue, making no distinction between the “ husbandman, artificer, apprentice, boys or girls, &c. &c. &c.” and men of profession, where the purity of morals and “ the salvation of their souls” was concerned.

Page 2. L. 56.—“ They were then in libraries, monasteries, &c. &c.”

Yet only three lines after the Editors say, “ the poor ploughman could then, in labouring the ground, sing the hymns and psalms either in known or unknown languages, as they heard them in the Church, though they could neither read nor know the sense, meaning, and mysteries of the same.”

Where then is the boasted advantage of having the Scriptures; kept only in libraries, and what is

the edification to be derived from singing Psalms in an unknown language, the sense and meaning of "which they did not know?" The Editors here take credit for what they should blush to assert, and which they applaud, only because this singing of psalms and hymns was the act of Roman Catholics, whose hearts, (they admit,) knew not what their lips uttered. But in page 5. L. 18, they condemn Protestants for "saying or singing the Creed and the Psalms in rhyme," (which they therefore honour with the title of "the devil's word") and, for so doing, call them "a poor deceived people." Is there no inconsistency in this? The Popish ploughman has credit for "singing psalms or hymns," though in an unknown tongue, while the Protestant is condemned for "singing psalms" in a language he understands!

Page 2—Line 66.—"Then virgins meditated upon the places and examples of chastity and modesty."

Do the Editors mean to say they act differently now? If they do not, is it not for want of the Scriptures? on which they cannot meditate if they do not read them, as the Editors inform us "St. Hierom in divers Epistles commanded." Page 2. Line 61. "The married meditated on conjugal faith and constancy." Do they not now? If not it is because they are denied the use of the Bible for their guide. "Parents how to bring up their children in faith and fear of God." Do the Scriptures teach, those who are allowed to read them, the contrary at the present day? "The prince how to rule,

and the subject how to obey." Has the Scripture taught the contrary? If these were read, and their pure precepts and unadulterated doctrines inculcated, it is certain that a greater spirit of true religion would pervade all classes of the community, that vice would be less prevalent, and Rebellion against the State would never have raised its bloody head, as in this Country it has so often done.

Page 3.—Line 45.—Religion cometh not to us properly or principally by reading the Scripture, but as the Apostle saith, by hearing "the preachers lawfully sent."

The Editors have not ventured to point out where those words are to be found in the Apostles' writings, well knowing they do not exist in the whole extent of Holy Writ, at least in this form. This is some of the "guileful means" made use of, "where it serveth for advantage of their private opinions." But will any one say, with truth, that "hearing another person read" can be more instructive to him who can read, than to read for himself? or, that words pronounced by the mouth of a priest of any denomination, sect or party, can thereby acquire any secret power of giving more information for the salvation of men's souls, than the same words are capable of communicating when read in the sacred word of God? What is this but another circuitous subtlety, contrived to dissuade the people from reading "this holy book, *Liber Saurdotalis*, the book of priests ;"\* "from whose hands only, and mouths they say they would have it to be used."

\* Page 3—Line 47

Page 3.—Line 52.—“The Church keeps the holy book from the People, to keep them from blind ignorant presumption, and from that which the Apostle calleth *falsi nominis scientiam*, knowledge falsely so called.”

No, the Editors have stated this case wrong; the tendency of the Preface throughout proves the contrary, this is not the true cause, it is only another mode of clumsy excuse, for keeping the Scripture from the people, lest they should discover errors, which, without a knowledge drawn from that fountain, they cannot know. St. Chrysostom thought, and acted differently from these Editors.\* This veil is too flimsy to cover such a deception, since neither the Editors, nor their abettors, nor any other person, can take it upon himself to say, that the sacred Scriptures are “*falsi nominis scientia*, knowledge falsely so called;” while they have the authority of their own Preface, if there were no higher, for the true title of the Holy Scriptures, which justly calls it “the Book of our Life and Salvation, and of the knowledge of good and evil.” Is leaving the people in ignorance of these, by forbidding the use of them, a rational mode “of keeping them from blind presumption and ignorance” in religion? or is it Christian Charity, to leave them in that state? Are the Editors and their patrons aware that it is not the Scriptures the Apostle alludes to in the quotation here made from 1 Tim. vi. 25. The “knowledge” (or science) he spoke of is not to be

† See the comment on Page 4, Line 12, in a subsequent page.

found in the Scriptures ;it was the philosophy of the Heathens, who taught idolatry and the worship of Diana, in opposition to that of the true God, whose existence St. Paul taught in the Church at Ephesus, over which he had placed Timothy to whom he wrote this Epistle. It was this idolatrous knowledge the Apostle wished to guard the Ephesian Church against, not against the knowledge of the Scriptures, which were made known to the people, as much as they could be, by his own personal exertions, as well as by Timothy ; and the Editors admit them “ to be the word of God which can save our souls.”

Page 3—Line 65.—“ They would have such mere usurpers, quite discharged from all occupying and possession of the Holy Testament, which is her old and only right and inheritance.”

By what authority does the Church of Rome arrogate to herself, and assume an exclusive property in the Holy Testament, or presume to seize on that “ as her *only* right and inheritance,” which she will not use herself, and would not suffer others to use ? What right does she claim to writings, of which she or any of her sons was not the author ; which existed before her name was known or heard of in the world ? What part of that Holy Testament, Old or New, gives her such a right to this “ Book of Life and Salvation,” in which, “ whatsoever things were written, were written for our instruction ?” \* What charity this holy mother Church exhibits for the souls of men, by this surreptitious monopoly of

\* Rom. xv. 4.

God's sacred oracles ! ! She would not allow any of her own pious sons "to read them, except in the manner she chooses;"\* nor suffer any other, in any way whatever, to have the use of those very Scriptures, which we are ordered "to search ;" which St. Paul tells us "are profitable to teach, to reprove, to correct ; which can instruct unto salvation."† Is not this the charge made by Christ against the Scribes and Pharisees, and hypocrites, "you shut the Kingdom of Heaven against men \* \* \* \* \* and those that are going in, you suffer not to enter."‡ Happy is it for the world, that by a liberal dissemination of the Holy Scriptures, such dispositions are disappointed in their desire of monopolizing the kingdom of heaven, into which Christ has purchased an entrance, "by the sacrifice of himself once offered," "whom God delivered up for *all*"§ sects, nations, and people without exception : for "God so loved the world, as to give his only begotten Son ; that *whosoever* believeth in him may not perish, but have life everlasting."|| This is what the Holy Scriptures say ; and they most explicitly declare this truth : "For God sent not his Son into the world to judge the world," as this holy Church does) but that the world, not a part of it, (not the Roman Catholic portion of the world) "but the" whole "world may be saved by him ;"¶ who by an authority, far above what any visible Church on earth can pretend to shew, has

\* Page 4—Line 5, et alibi.—† 2 Tim. iii. 15, 16.—‡ Mat. xxiii. 13. This deserves attention. § Rom. viii. 32.—|| St. John iii. 16. to verse 36.—¶ St. John i. 17.

said, "If *any* man enter by me, he shall be saved."\* This is an authority superior to the arrogant, and unauthorized, attempt at monopoly of the Church of Rome ; and of course "heaven can be entered (without the interference of this selfish Church) by every true believer, and every penitent sinner will obtain admission there, through the merits of a merciful Saviour. But, supposing, (contrary to all reason and scripture) this excluding power and monopoly did exist, is it consistent with that divine precept delivered by Christ to his Disciples, with his own mouth, "As ye would that men should do to you, do ye also to them in like manner? Would "they who measure thus to others, wish to have it so measured to them again?" or to be told in that same blessed Saviour's words, "in what judgment ye judge, you shall be judged."†

Page 4—Line 5. "She committed to the pastor of every province and people, how and in what manner the reading of the Scriptures is more or less to be procured or permitted."

This shews that even when surrounded with all their studied fences, and partial annotations, they are still sensible that their cause is so unsound, as to require vigilant watchmen to be set over their people, "who come in privately to spy out their liberty," (of searching the Scriptures, "the book of God which can save our souls" that liberty) "which they have in Jesus Christ, that they may bring them into bondage," by not suffering them to read or understand that book in any other sense,

\* John x. 9.—† St. Matthew vii. 2.

than what these provincial pastors choose ; and it is not difficult to divine what constructions and forced inferences will be made, and are deduced from it, by men who hold not only the *unwritten* traditions spoken of, but never supported, in the Council of Trent, however erroneous and impure, or unnecessary, or even contrary to the written word of God ; but who are also sworn, (as every Roman Catholic Bishop, who is a provincial pastor at his consecration is) “ *that to the utmost they will maintain, increase, and promote the rights, honours, privileges, and authority of the holy Roman (not Catholic) Church, (however contrary these may be to Holy Writ) and that they will observe, with all their might the rules of the holy fathers, the Apostolical decrees, ordinances, or disposals, RESERVATIONS and mandates, and CAUSE them to be OBSERVED BY OTHERS ; and that they will PERSECUTE and IMPUGN, to the utmost of their power, all heretics, schismatics, and rebels to THEIR LORD THE POPE.*” And all who do not profess and practise the principles of the Roman Catholic Church are held to be heretics, schismatics and rebels in the Consistory of Rome ; and Protestants are so denominated throughout the Annotations to the Rhemish New Testament, to which the Preface herein noted is prefixed. With what advantage, or Christian information men, who may obtain permission to read the Scriptures under these restraints, will peruse the sacred volume, requires but little penetration to decide, while it is clogged, as the Edi-

tors have sent it among their people, with additions, detractions, and annotations, and presented it to them in a mutilated state, by omissions\* of essential portions of the original text, as well as perverted by unwarranted interpretations, and corrupt translations,\* designed for deception, and for the purpose of leading the reader away from the true sense and obvious meaning.

Page 4—Line 12.—“ St. Chrysostom declares that not only Hermits and Religious, but secular men of all sorts might read the Scriptures, and have often more need of them.” *And St. Gregory Nazianzen assigns the reasons, “ because they were guilty of various vices, from their negligence and contempt of God’s word.”*

Here is authority from their own Fathers, for the good effect to be expected from secular men reading the Scriptures ; and this admitted and reported by the Editors of the translation of the Rhemish Testament. Have the People of this Country less need of the Scriptures for their guide, than those of Constantinople (of whom Nazianzen spoke) had in the time of St. Chrysostom ? or the People of Italy, in the reign of Pius the Sixth ? How contrary is this to the sentiments expressed, and so earnestly inculcated in Page 2, Sections 4, 5 ; and Page 3, Section 3, and through almost the whole of Page 4, of the Preface, forbidding the use of the Scripture.

\* As may be seen in the Index.

Page 4—Line 33.—“ The Epistle to the Romans, the Cantica Carnticarum, the Apocalypse which have in them as many mysteries as words.”

Can any thing shew more clearly the premeditated intention of prejudicing the Reader, and perverting his reason, than such misapplied hyperbole and assertion ; by which the Editors would mean to deter the Reader from the most distant hope, or possibility, of understanding a book so thickly sown with difficulties, as this Section would represent it, and thus circuitously discourage him from reading it, only because it contains truths they would not wish to be known.

Page 4—Line 50.—“ The Book of our life and salvation.”

Very properly so called indeed, and yet that book not fit to be read by *all*, as the whole Preface labours to inculcate and impress, as well as the *vox una et eadem* of the Roman Catholic Clergy, who all decry scriptural information, and discourage every step to freedom of enquiry, teaching their flocks from their infancy, and compelling them, by denunciations, when of mature rage, to look up to, and take from *them*, not only the Scriptures, but the sense of the Scriptures ; “ and who hold themselves forth as *living oracles and speaking authority*, in comparison of whom, that same Scripture is no better than a dead letter ; “ while, with St. Basil, and St. Gregory Nazianzen, they take care never to interpret it otherwise, than “ by the uniform consent of their forefathers, and

*Apostolic tradition;*" ¶ instead of the authority of the Scriptures themselves, though *these* only are the sure guide for understanding the truths and doctrines they contain ; to which, however, the interpretation of those Fathers, as well as the *unwritten* traditions is held to be superior.

Page 4—Line 53.—“ Look whether your men be more virtuous, &c. &c.

If the Editors would have the “ people more virtuous,” and to practise pure religion, they would not withhold from them the pure fountain of information, they would not present them with an adulterated copy, or an incorrect and corrupt translation, instead of the pure Scriptures themselves, in an unsophisticated state, which, with St. Paul, “ speak the truth in Christ,”\* and “ as the truth is in Jesus.”† The pure “ Scriptures were written for our instruction ;”‡ and is not the use of these given up by keeping from the People “ the word of God,” (by which “ as well the simple as the learned might be much edified,”§) while they substitute the vague, uncertain, and changeable traditions, of the *soi disant*, self-designated Catholic Church in its stead ! Is not this “ changing the laws,”|| extinguishing the light of true religion, and drying up that sacred fountain, from which all are invited by the prophet “ to draw without money and without price.” Isaiah lv. 1.

¶ Pref. 4, 45, and Page 6, 17.

\* Rom ix. 1.—† Ephes. iv. 21.—‡ Rom. xv. 4 —§ Page 4—Line 25, of the Rhemish Preface.—|| Daniel vii. 25.

Did not St. Hierom think it right to have the Scriptures in the vulgar tongue, when he translated them into Latin, which was the language written and spoken in St. Hierom's day, and the country in which he lived? Did not Chrysostom, did not Pope Pius the Sixth, James Archbishop of Genoa, Charles the Fifth of France,\* &c. &c. &c. give the Scriptures to the people in their vernacular languages? Among the nations, who had any knowledge of the true God of heaven, the Holy Scriptures were not withheld from the people; they were written in Hebrew, Syriac, Arabic, Æthiopic, Armenian, Persian, &c. &c. &c. before the art of printing was known. At Pentecost, soon after our Saviour's Crucifixion, "every one heard," from the Apostles, the doctrines of Christ, "in their *own tongue*, wherein they were born; Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pomphylia, and the parts of Lybia, about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians, all heard in their *own tongues* the wonderful works of God."† Yet the people who belong to the Roman Catholic Communion, 1800 years after the birth of Christ and establishment of his Gospel, are excluded from the privileges those several countries enjoyed, when Christianity was only in its infancy. In later times, of the Christian Æra the Scriptures are published in as many different versions of the modern languages, as

\* Rhemish Preface, Page 2—Line 7.—† Acts ii. 8.

there are nations professing the Christian religion. Hence there are French, Italian, Spanish, German, Flemish, Danish, Sclavonian, Polish, Bohemian, Russian, Anglo-Saxon Bibles, which 'are given to, and read by, the people ; while the subjects of the British isles, (who are of the Romish communion,) alone are prohibited the use of the sacred-volume. Are they not worse than the heathen who would withhold the holy Scriptures from the people ? *They* disseminated their principles and inculcated their doctrines on the minds of the people : how much more should the divine laws of God and doctrines of Christ be published, put into their hands, and made universally known to them ? since these are of far more value than the morality of the Gentile world, being “ the word of God which can save our souls ;” of which we may say, in a heathen poet's words :

*Admonet & magna testatur voce per umbras,  
Discite Justitiam, moniti, & non temnere divos.*

These shew virtue in a more lovely form than ever heathen principles could, or ever heathen poet sung. And since our blessed Saviour's day, we Christians can rejoice, and of our merciful, divine, religion say :

*Gratior & pulchro veniens in corpore virtus.*

Instead of accusation without cause, and charging faults where none exist, this sets forth the great golden rule for all to practise :

\* \* \* \* *Veniam petimusque damusque vicissim.*

TO FORGIVE THAT WE MAY BE FORGIVEN.

But how can this be known so generally as it ought to be, if the Bible is kept out of the people's hands? Or how are heretics to be reclaimed if "the word of God," the means and source of information, be kept back from their view and their knowledge? Or if they be received only at second-hand from the mouth of those clergy, whose ordination oath shews through what a prejudiced channel the information they thus receive is carried, and how deleterious the stream. St. Peter tells us, as he told the rulers of the people at Jerusalem, that "there is no other name under heaven given to men whereby we must be saved,\* but only the name of our Lord Jesus Christ." And St. Paul says, "God our Saviour will have all men to be saved and come to the knowledge of the truth:"† and where is this knowledge to be found but in the holy Scriptures, from which we may "gather fruit unto life everlasting."‡

Page iv. L. 53.—"Look whether your men be more virtuous, your women more chaste, &c. &c. now than of old, when there was not so much *reading* and talking about God's word."

Our blessed Saviour tells us, "every tree is known by its fruit." If this is to be admitted as authority, and his words a criterion of virtue, and that we will only take the trouble of consulting the calendar of the public prisons and convictions, for capital crimes and other offences, at assizes and

\* Acts. iv. 10, 12.—† 1 Tim. 2, 3, 4.—‡ John iv. 36.

sessions,\* we shall not be at a loss to determine whether they who are permitted to read "God's word," (as they of the reformed churches are) or the other members of the community, from whom it is withheld, "are more virtuous" or more obedient to the laws of God, and better members of society. The number of culprits on record serves to defeat the intended force of this whole section, so artfully designed to persuade the ignorant of the inutility of permitting "the book of our life and salvation," (as the Editors expressively call it) to remain in the people's hands.

Page iv. L. 66.—"The Letter or text have no error."

How inconsistent is this declaration with that of page 7. L. 13, &c. &c. which charges the Greek text with many errors: and that the Latin or Vulgate has errors, we have the authority of Bellarmine, who had a principal part in publishing the Clementine edition, when he tells us, "that intentionally they passed over many mistakes for good reasons,"† though he does not expressly say what these reasons were.

Page 5. L. 8.—"The Protestants, and such as St. Paul calleth "ambulantes in astutia, &c."

Conscious that the Rhemish translators "have for Christ's written will and word given their own wicked writing and fancies most shamefully in

\* See Appendix.

† "*Scias velim,*" says his Eminence, "*Biblia Vulgata non esse a nobis accuratissime castigata multa enim de industria, Justis de causis, pertransivimus.*" Butler's Hor. Bibl. 121.

their version, by false translations, adding,\* detracting, altering, transposing, pointing, and all other guileful means, where it serveth for the advantage of their private opinions."† In order to throw a veil over such shameful impositions, the Editors and their patrons endeavour to bring this charge against the translators of the Protestant bible, without venturing in a single instance to support their allegation, seeming not to be aware, that without examples of their assertions, it is only censure without evidence, and accusation without a proof of guilt. Such vain attempts of imposition cannot escape the notice of the most superficial reader. The curses intended to be levelled at Israel, by the king of Moab, were turned into blessings: thus the Editors' calumnies, uttered against the translation used in the Protestant Church, serves only to prove its correctness and its truth, and make its purity known.

These unfounded charges are in direct opposition to that Christian spirit which the holy Scriptures contain as a Saviour taught and commanded, "not to calumniate any man."‡ While in the words of St. Paul, when falsely accused of the Jews, they subject themselves to be told, "neither can they prove the things whereof they accuse," while on the contrary a few instances, out of many examples under some of these heads, will be sufficient to prove the impositions practised by the Rhemish translators.

\* See Appendix.—† Page v. L. 10, these are their own words.

‡ St. Luke iii. 14.

## A TABLE

## SHEWING INCORRECT TRANSLATIONS.

	Greek	Protestant	Rhemish	Vulgate.
St. Matth. vi. 11.	ΕΠΙΒΣΙΟΥ	daily	supersub- stantial*	supersubstan- tialem
St. Luke xi. 3.	ΕΠΙΒΣΙΟΥ	daily	daily	quotidianum
St. Matth. xv] 2.	ΠΡΕΣΒΥ- ΤΕΡΟΙ	Elders	ancients	seniores
xvi. 21.	πρεσβυτεροι	Elders	ancients	seniores
xxvii. 12.	πρεσβυτεροι	Elders	ancients	seniores
xxi. 23.	πρεσβυτεροι	Elders	ancients	seniores
xxvi. 47.	πρεσβυτεροι	Elders	ancients	seniores
xxvi. 59.	πρεσβυτεροι	Elders	omitted	omitted
xxvii. 1.	πρεσβυτεροι	Elders	ancients	seniores
xxvii. 20.	πρεσβυτεροι	Elders	ancients	seniores
xxvii. 41.	πρεσβυτεροι	Elders	ancients	seniores
xxviii. 12.	πρεσβυτεροι	Elders	ancients	seniores
St. Mark vii. 3.	πρεσβυτεροι	Elders	ancients	seniores
viii. 31.	πρεσβυτεροι	Elders	ancients	seniores

\* Without reciting the expositions of the most respectable authorities, let it be sufficient to say that Suidas, Schleusner, and Parkhurst, do not agree with this translation. That the Syriac version renders it "*Da nobis panem necessitatis nostræ hodie :*" and it is so understood by Chrysostom, Basil, and Theophylact, &c. This, therefore, has no similarity to the original, which the Rhemish Doctors have correctly translated "*daily,*" (as in the Protestant translation,) St. Luke xi. 3. And every Roman Catholic who repeats the Lord's Prayer, enjoined by the Church whose faith he professes, proves this translation to be erroneous every time he says his prayers ; for in that of the Roman Catholic Church it is, "give us this day our daily bread," which are the very words in which Christ taught the multitude in his didactic sermon on the mount, as well as his disciples at another time, when "one of them asked him to teach them, how to pray."

		<i>Greek</i>	<i>Protestant</i>	<i>Rhemish</i>	<i>Vulgate.</i>
St. Mark	xiv. 43.	πρεσβυτεροι	Elders	ancients	seniores
	xv. 1.	πρεσβυτεροι	Elders	ancients	seniores
St. Luke	xv. 25.	πρεσβυτερος	Elder	<i>Elder</i>	senior
	ix. 22.	πρεσβυτεροι	Elders	ancients	seniores
	xxii. 52.	πρεσβυτεροι	Elders	ancients	seniores
	66.	πρεσβυτεροι	Elders	ancients	seniores
John	viii. 9.	πρεσβυτεροι	eldest	<i>eldest</i>	seniores
Acts	ii. 17.	πρεσβυτεροι	old men	<i>old men</i>	seniores
	iv. 5.	πρεσβυτεροι	Elders	ancients	seniores
	8.	πρεσβυτεροι	Elders	ancients	seniores
	23.	πρεσβυτεροι	Elders	ancients	seniores
	vi. 12.	πρεσβυτεροι	Elders	ancients	seniores
	xi. 30.	πρεσβυτεροι	Elders	ancients	seniores
	xiv. 23.	πρεσβυτεροι	Elders	<i>priests</i>	<i>presbyteri</i>
of the Vulgate	22.)				
	xv. 2.	πρεσβυτεροι	Elders	<i>priests</i>	<i>presbyteri</i>
	xv. 4.	πρεσβυτεροι	Elders	ancients	seniores
	6.	πρεσβυτεροι	Elders	ancients	seniores
	23.	πρεσβυτεροι	Elders	ancients	seniores
	xvi. 4.	πρεσβυτεροι	Elders	ancients	seniores
	xx. 17.	πρεσβυτεροι	Elders	ancients	<i>majores natu</i>
	xxii. 5.	πρεσβυτεροι	Elders	ancients	<i>majores natu</i>
	xxiv. 1.	πρεσβυτεροι	Elders	ancients	seniores
	xxv. 15.	πρεσβυτεροι	Elders	ancients	seniores
1 Tim.	v. 1.	πρεσβυτερος	Elder	ancient man	senior
	17.	πρεσβυτεροι	Elders	<i>priests</i>	<i>presbyteri</i>
	19.	πρεσβυτερος	Elder	<i>priest</i>	<i>presbyter</i>
Titus	i. 5.	πρεσβυτεροι	Elders	<i>priests</i>	<i>presbyteri</i>
Hebrews	xi. 2.	πρεσβυτεροι	Elders	ancients	senes
James	v. 14.	πρεσβυτεροι†	Elders	<i>priests†</i>	<i>presbyteri†</i>

† Is it not worthy of observation, that this word is translated by the Douay “ancients” in the Old Testament, as in Exod. xvii. 5, xviii. 12, xxiv. 1, Deut. xxxi. 9, Joshua xii. 6, &c. &c. and in the New, by the Rhemish translators, throughout the Gospels, by the same word “ancients,” till after the establishment of Christianity, when they substitute the word “priest”

		<i>Greek</i>	<i>Protestant</i>	<i>Rhemish</i>	<i>Vulgate.</i>
1 Peter	v. 1.	πρεσβυτεροι	Elders	ancients	seniores
		συνπρεσβυτερος	{ also an Elder }	{ also an ancient }	{ consenior }
	v. 5.	πρεσβυτεροι	Elders	ancients	seniores
2 John	i. 1.	πρεσβυτερος	Elder	ancient	senior
3 John	i. 1.	πρεσβυτερος	Elder	ancient	senior
Apocal.	iv. 4.	πρεσβυτεροι	Elders	ancients	seniores
	10.	πρεσβυτεροι	Elders	ancients	seniores
	v. 5.	πρεσβυτεροι	Elders	ancients	seniores
	v. 5.	πρεσβυτεροι	Elders	ancients	seniores
	6.	πρεσβυτεροι	Elders	ancients	seniores
	8.	πρεσβυτεροι	Elders	ancients	seniores
	11.	πρεσβυτεροι	Elders	ancients	seniores
	14.	πρεσβυτεροι	Elders	ancients	seniores
	vii. 11.	πρεσβυτεροι	Elders	ancients	seniores
	13.	πρεσβυτεροι	Elders	ancients	seniores
	xi. 16.	πρεσβυτεροι	Elders	ancients	seniores
	xiv. 3.	πρεσβυτεροι	Elders	ancients	seniores
	xix. 4.	πρεσβυτεροι*	Elders	ancients	seniores

for it, as in the Acts of the Apostles and Epistles, while in the Apocalypse they resume the word ancients; where it is (not four and twenty priests, but) “four and twenty ancients,” who “sat round about the throne, clothed in white garments, and golden crowns on their heads.” Let the Editors, or their patrons, say how they account for these differences and distinctions in their translation, while the original word is the same in all these places, throughout the whole of the New Testament.

If the sacred writers intended this word should signify a priest, why did not Peter, who was one of the holy penmen, call himself a priest, a title he did not take to himself by this word, but called himself “an ancient,” (or Elder,) as the Rhemish Doctors, by their own translation, admit. Peter v. i.

\* Of this word, it appears, that we have four different translations in the Rhemish Testament: forty-eight times ancients, (for which *αρχαιος*, not *πρεσβυτερος*, is the proper Greek word;)

	<i>Greek</i>	<i>Protestant</i>	<i>Rhemish</i>	<i>Vulgate.</i>
St. Matt. iii. 2.	META- NOEΩ	Repent	do penance	pœnitentiam agere
iv. 17.	μετανοεω	repent	do penance	pœnitentiam agere
St. Mark i. 15.	μετανοεω	repent	<i>repent</i>	penitemini
vi. 12.	μετανοεω	repent	do penance	pœnitentiam agere
St. Luke xiii. 3.	μετανοεω	repent	do penance*	pœnitentiam habere
xv. 7.	μετανοεω	repent	do penance	pœnitentiam agere
xvi. 30.	μετανοεω	repent	do penance	pœnitentiam agere
xvii. 3.	μετανοεω	repent	do penance	pœnitentiam agere
4.	μετανοεω	repent	<i>repent</i>	pœnitere me
Acts ii. 28.	μετανοεω	repent	do penance	pœnitentiam agere
iii. 19.	μετανοεω	repent	<i>repent</i>	pœnitere
viii. 22.	μετανοεω	repent	do penance	pœnitentiam agere
xvii. 30.	μετανοεω	repent	do penance	pœnitentiam agere
xxvi. 20.	μετανοεω	repent	do penance	pœnitentiam agere

six times priests, (for which the proper word is *ιερευς*;) once old men, once omitted, once Eldest and once Elder. By the last the translators do, and the Editors must, admit, the Protestant translation to be correct; for they give the same unvaried, faithful translation throughout the whole Testament, which the Rhemish Doctors admit to be correct, by their own similar translation of this word in St. Luke xv. 25, and Acts ii. 17, though they translated it differently in other places, for their own reasons.

\* “*Be penitent*,” in Wogan’s Edition, Dublin, 1810, diligently compared with former approved Rhemish, London, and Dublin copies, again revised by D. Bernard Mahon, and approved by F. John Thomas Troy.” This is the very same person who (now Roman Catholic Primate of Ireland) patronizes the translation to which this Preface is set, and thus approves “*be penitent*” in the one place, as well as “*do penance*” in the other; so that either of these two translations is the same in his Testaments: and therefore, by the authority of the Roman Catholic Primate of Ireland, “*to do penance*” is totally unnecessary, since “*to be penitent*” is the same, and answers every purpose of that solemn sacrament.

See the liberty taken with the sacred text by this same person, and his assisting patrons and Editors, in the Note, page 21.

	<i>Greek</i>	<i>Protestant</i>	<i>Rhemish</i>	<i>Vulgate.</i>
Apoc. ii. 5.	μετανοεω	repent	do penance	pœnitentiam agere
16.	μετανοεω	repent	do penance	pœnitentiam agere
21.	μετανοεω	repent	{do penance {repent	{pœnitentiam agere {pœnitere
22.	μετανοεω	repent	do penance	pœnitentiam agere
iii. 3.	μετανοεω	repent	do penance	pœnitentiam agere
19.	μετανοεω	repent	do penance	pœnitentiam agere
St. Matt. iii. 8.	META- NOIA	Repentance	Penance	pœnitentia
11.	μετανοια	repentance	penance	pœnitentia
ix. 13.	μετανοια	repentance	omitted	omitted
St. Mark i. 4.	{βαπτισμα {μετανοιας	{Baptism of {Repentance	{Baptism of {Penance*	{Baptismum {Pœnitentiæ
ii. 17.	μετανοια	repentance	omitted	omitted
St. Luke iii. 3.	μετανοια	repentance	penance	pœnitentia
v. 32.	μετανοια	repentance	penance†	pœnitentia
xv. 7.	μετανοια	repentance	penance	pœnitentia
xxiv. 47.	μετανοια	repentance	penance	pœnitentia
Acts v. 31.	μετανοια	repentance	repentance‡	pœnitentia
xi. 18.	μετανοια	repentance	repentance‡	pœnitentia

\* What sense is there in this, can the Editors or their patrons tell? What connection is there between baptism and penance? Did they who were baptized by John in the river Jordan, “do penance?” The Evangelists do not tell us they did. Or do children newly born “do penance?” Yet these are baptized. Did Christ “do penance” when baptized by John?

† The Greek has the same word μετανοια in this place as in St. Matthew ix. 13, and Mark ii. 17, viz. “repentance,” which the *Rhemish* and *Vulgate* have omitted. What purpose can such omissions answer, or why not retain the words here if useful, and to be admitted in the other places?

‡ The translators give the true translation here, knowing that penance was not enjoined to the Gentiles in the one, nor to the Israelites in the other. This Sacrament had not *then* been thought of.

	<i>Greek</i>	<i>Protestant</i>	<i>Rhemish</i>	<i>Vulgate.</i>
Acts xiii. 24.	μετάνοια	repentance	penance*	pœnitentia
xix. 4.	μετάνοια	repentance	penance	pœnitentia
xx. 21.	μετάνοια	repentance	penance†	pœnitentia
xxvi. 20.	μετάνοια	repentance	penance	pœnitentia
Rom. ii. 4.	μετάνοια	repentance	penance	pœnitentia
2 Cor. vii. 9.	μετάνοια	repentance	penance	pœnitentia
10.	μετάνοια	repentance	penance	pœnitentia
2 Tim. ii. 25.	μετάνοια	repentance	<i>repentance</i>	pœnitentia
Heb. vi. 1.	μετάνοια	repentance	penance	pœnitentia
6.	μετάνοια	repentance	penance	pœnitentia
xii. 17.	μετάνοια	repentance	<i>repentance</i>	pœnitentia
2 Peter iii. 9.	μετάνοια	repentance	penance	pœnitentia

To say nothing more (in this place) of the corrupt translation of the words *Ἐπισίου* and *πρεσβύτερος*, to which the translators have given no more than two different versions, they have thought it proper to give no less than three to the words *μετάνοειν* and *μετάνοια*. What authority can they or their abettors give for taking such liberties with the sacred text? What defence can they make for this Protean manner of translating, and wilful corruption, in words of such peculiar import and essential significance as the two last? The clear, determinate, unchangeable, and unchanged sense of which is of such consequence to the pure principles of the Christian religion: on the duplicity of the last of which, by being so unwarrantably mistranslated, the solemn ordinance of a sacrament has been formed, under the name of *penance*; consisting of

\* See Note in table of the foregoing page on St. Mark i. 4.

† What meaning in *penance* toward God, in this verse? Repentance toward God is sense.

external service, corporal punishment, and lip-labour; that sacrament declared, by the four Roman Catholic Archbishops of Ireland, in their publication of Butler's Catechism,\* to be one of the "*most necessary*" of the seven sacraments of the Church of Rome, though in the whole extent of the New Testament a word is not to be found to bear the sense or signification of that word penance: whilst they have been pleased to assert, in their annotation on St. Mark, 1, 5, that the sacrament of "penance was instituted by Christ," though they do not venture to say where or when.

That the translator of this word *μετάνοια* in the Rhemish Testament is incorrect is self-evident, as it cannot bear the three significations given to it by the translators. Either it is "do penance," or "repent," or "be penitent;" it is one of these only, it cannot be all three, for all three do not mean precisely the same thing; for then the translators would not have thought it necessary to give any more than the one identical word for it, in English, wherever it occurs in the Testament. Farther, it is plain it cannot signify all three, for then they must all three signify to "do penance." Yet to do penance and to repent are different acts, otherwise St. Luke xvii. 4, may as well be translated "do penance," contrary to the Rhemish translation itself, "*I repent*," where speaking of an offending brother it would (in that way of trans-

\* Butler's Catechism, P. 51.

lating,) be said : “ if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, *I do penance*, forgive him.” How absurd this translation would be is too obvious for any rational man to attempt to defend it. Can any one allow himself to suppose this could be the meaning of our blessed Saviour? For to say “ he did penance,” even though he had not time to do it, would in this case be sufficient to obtain forgiveness ; “ for to do penance” so often in a day is hardly to be supposed, whereas to repent so often is easily conceived. Farther, this word cannot signify all three, for then all three must signify “ *be penitent*,” though “ to be penitent” and “ to do penance” differ. If the three translations of this word differ, (and that they do the different meanings given to them by the Rhemish translators prove) this identical word as used by St. Matthew, St. Mark, St. Luke, St. John, and St. Paul, must have different meanings in the writings of each of these holy penmen, and thus the four Evangelists are made to contradict each other, as well as be at issue with St. Paul : and St. Paul is made to contradict himself by this mode of translation ; for the Rhemish Testament renders the word *μετάνοια* “ penance,” in 2 Corinthians vii. 9 ; and in 2 Tim. ii. 25, it renders the same word repentance ; and St. Paul wrote both these Epistles. Thus the Apostle in one place says “ repent,” i. e. “ change your mind,” (as this word signifies,) be sorry for your sins, and correct your life ; in the other “ do penance,” i. e. correct your

body, by inflicting punishment for its crimes ; and this he is made to do, (by the translators) though he uses but one and the same word *μελάνοιζα* for the different significations and directions they have thus compelled him to give. Similar contradictions would exist in St. Mark in chapters i. 15, and vi. 12, where the same word is made in the Rhemish Testament to bear these two different meanings. See what confusion this would produce !!!

That “ to repent ” does not signify “ to do penance ” is certain, from the manner in which it is used in holy writ ; for in the Old Testament the prophet Amos says, “ the Lord repented of this,” (*μελάνοισεν*.) Yet no one will be so presumptuous as to say that God “ did penance : ” and in Jeremiah xviii. 8, he says, *μελάνοιστω*, “ I will repent of the evil that I thought to do unto them.” Is this an “ act of penance in the God of heaven ?

If “ do penance ” be the translation, it is thus most evident that “ be penitent ” is not : if “ be penitent ” is the translation, “ to do penance ” is not ; and if “ repent ” be the translation, “ to do penance ” cannot ; so that which ever way the word is taken, the translators are wrong, and the translation wrong and corrupt. Since this word cannot, and does not, bear the sense it is made to assume in some parts of the Rhemish Testament, the charge the Editors have attempted and undertaken against others falls on themselves. Beside, while they would have it believed that “ *pœnitentiam agere* ” and “ *pœnitere* ” are the same, as in page 10, line 5, “ doth he not say for

pœnitentiam agite, in another place pœnitementini," (and the Rhemish Doctors hold the same opinion by translating the word pœnitentia of the Vulgate repentance, in Acts v. 31, xi 18.—2 Tim. ii. 25. Heb. xii. 17, while in other places, as the table of translations shews, they translate it penance,) they do not seem to be aware that by this assumption their sacrament of penance is destroyed ; for repentance is admitted by all sects not only as an imperative Christian duty, but also as the true sense and meaning of the word *μετάνοια*, and on this principle, if they both signify the same act, to do penance becomes superfluous and totally unnecessary, and of course a useless graft on the original, universally approved word, "repentance." But it is not probable that under such circumstances the Roman Catholic communion, or the Editors, will allow these words to have the same meaning, and yet they must either hold the one or the other. They must either give up the sacrament of penance, as useless, or admit these words to have a different meaning, and, that of course, the Rhemish translation, which gives different meanings to the same word, is unfaithful and incorrect. This proves how little the Rhemish is to be depended on, whilst it shews the steadiness, as well as the correctness of the Protestant translation ; the faithfulness of which is admitted by the Rhemish Doctors themselves, as they use the word repent four times for *μετάνοια* and repentance as often for *μετάνοια*, though, for reasons to answer no other conceivable purpose, except "for the advantage of their own private opi-

nions," they use these two words no less than forty-nine times in an other sense unfaithfully and corruptly, besides excluding them twice from the Edition published in 1813, with the Preface herein noticed ; while the Protestant version gives, uniformly, and without deviation, throughout the New Testament, the words "repent and repentance." And not more faithful are the Rhemish Doctors to (their own original) the vulgate in Acts vii. 17, where *confessus est* of that version, (which the Editors vauntingly say, "they have translated before all others) is translated "promised" which should be "confessed" according to the Latin. And the vulgate is not less unfaithful to the Greek word *ωμολογει* the translation of which is "*juraverat*" he had sworn, that is, "God had sworn" (not confessed) "to Abraham," for there was no crime, there could be no crime nor cause, for a pure God to confess to sinful man. Thus we see the Rhemish translation unfaithful to the vulgate, and the vulgate to the Greek.

If we wanted any farther evidence for the incorrectness and imperfection of the Rhemish, and purity of the Protestant translation, we would find it in one of the latest publications on the Romish side of the question, and that not illative but positive, illustrated by quotations, and publicly avowed by Doctor Walmsly, as violent an enemy to the Protestant Church, as he was a strenuous advocate for the Roman Catholic Communion, a Doctor of the Sarbonne, Vicar Apostolic in England, and Bishop of Rama, a man highly extolled by those of

his Communion who have read his history of the Church, published under the assumed name PASTORINI, and esteemed as little less than a prophet, on account of the lucid interpretation (*they think*) he has given of the Revelation of St. John. Even this great man has admitted that the Rhemish translation, not only differs from the Greek in more than fifty places quoted within the compass of that work, (published by Fitzpatrick, Dublin 1805,) but he had the candor to declare, and prove, it to be erroneous in itself, and inferior to the Protestant version, which, he acknowledges, literally follows the Greek. For instance, page 120, he says, "Irenæus and others, as well as he, admit that "with the beast," (the Protestant translation) and not after the beast," (the Rhemish translation) is the true version of the Greek. Page 5, he says, "kings," Rev. i. 6, (the Protestant translation) not "kingdom." (as the Rhemists have it) is the true translation; and, in Page 6, continues to use the word "kings" as the true version, by which he explains his subject. Page 20, (Revel. v. 12.) he rightly says, "riches," (as the Protestant) not "divinity" (as the Rhemish) is the correct translation, and in Page 21 he repeats and argues from the same.

How little is a translation to be depended on, which is "neither bound by the Latin vulgate, nor the original-Greek," as these examples prove; and they themselves have declared Page xi. Line 39 of their Preface. That the translators have thus "altered" the sense of the original it is easy to see.

After such proofs and examples of erroneous translation, will the Editors and their patrons ven-

ture to tell the world, that the Rhemish translation is correct, or set it up as more pure than, or in any degree so pure as, that used in the Protestant Church !! Men who are so vulnerable themselves, should be cautious how they bring accusations against others :

*In sese redit crimen,*

and therefore they should attend to the friendly advice :—

*Desinant maledicere malefacta ne noscant sua.*

But if it should be alleged that to do “penance,” is no more than to “repent,” why then may it be asked, do the professors of the Roman Catholic Religion take it on themselves to order the infliction of corporal punishment, as the substance of a sacrament they have chosen to institute on these alleged different meanings ? Surely the sense given to it, by them, is more than “to be sorry for sins, and amend by abstaining from sin for the future, which is the true, literal, primitive signification of the original word μετανοεω, made use of by the author of Christianity himself : viz. to *change the mind*, as the opinion of the fathers, to be hereafter mentioned, will fully prove.

In Acts v. 31 ; xi. 18, 2 Tim. ii. 25, and Heb. xii. 17, the vulgate has the word “*penitentiam*” for μετανοειαν, which in the Rhemish Testament, (in all these places) is translated “repentance.” Why did the translators not use the word “penance here as in other places, if “repentance” and penance be synonymous ? The true reason is, that the absurdity of such a construction would be too glaringly

visible, to say, “ this prince and Saviour God hath exalted with his right hand, to give *penance* to Israel,” Acts v. 31 ; or God hath also to the Genties given *penance* unto life,” Acts xi. 18 ; or if possible still more absurd in 2 Tim. ii. 25, “ If at any time God gives them *penance* to know the truth,” instead of “ repentance to know the truth.” Here is internal evidence, from the Rhemish Testament itself, of the erroneous translation of this word. But if the opinion of one of the 19th century has no weight with the professors of the Popish Religion, in the persons of their Representatives, the Titular Archbishops, Bishops, and Clergy, who are patrons of this translation, let the sentiments of the early ages of Christianity convince them of their error. A few quotations from them will shew the acceptation of the word *μετάνοια* in their days, and prove that the sense in which they understood it, was not to mean “ penance. ” Of these Athanasius in the fourth century says, *Δια τὸ το λεγέσθαι μετάνοια οὐ μετὰ λήθησι τον νεν απο τε κακῆ προς το αγαθον*, i. e. “ this word is so called because it changes the mind from evil to good.” In the works of Hilarius of the same century, we find *pœnitentia* (the word made use of in the vulgate for *μετάνοια*; and in Acts v. 31 ; xi. 18, and 2 Tim. ii. 25, as well as other places translated repentance) *per quam a peccatis desistitur*. And, to say nothing of St. Augustine, Aretas, and others of different ages, Tertullian, at a still earlier period of the Christian Æra, considered this word to signify a change of the mind, which he correctly

says it means, from the very words of which it is compounded.\*

Thus while the Protestant translation is proved, by these fathers to be correct, it appears from the Rhemish translation itself, (not from the assertion of any individual, either friend or enemy, or of any sect or party, but from the very words of the translation, as the table of translations shews) that the latter is erroneous. And no better fate will it experience, when the other heads of “adding, detracting, &c.” (the charges it has so unwarrantably made against the English translation used in the Protestant Church) are examined. Thus whilst it is shewn that the words, such as “are” in St. Matth. i. 17, “man” verse 17, “him,” Matthew ii. 8, “for” in verse 18, &c. &c. do not contain any doctrinal meaning, nor are capable of perversion, it is plain they are added merely for the more easy understanding the sense of the sentences wherein they are inserted, and cannot be charged by any rational, or any unprejudiced person, as being added with the most distant idea of deception to the Reader, or of “serving any advantage of private opinion, nor can they serve such opinions; for such a purpose they are overtly disqualified in every instance, where they are used, by being printed in Italics, while the text is in the Roman character, to advertize the Reader of their meaning, and give him full notice that they are no part of the original Text, and thus declare at first view what is the pure

\* In Græco sono, pœnitentiæ nomen, non ex Delicti confessione, sed ex animi demutatione, compositum est. Tertul. Lib. 11. 653.

uncorrupted Text, as well as mark the words necessary for making the sentence (when translated into English) complete, which would otherwise in many instances be eleptic and defective. And every one who is in any degree conversant with the Greek, Latin, Hebrew, and other languages (whether dead languages, or those spoken at the present day) knows, and cannot be ignorant, that they cannot in many instances, be translated into English, or into any other language, without adding words, in some places, for which there are no corresponding words in these languages. Of this we have a convincing proof, and examples, in the translation of the New Testament in French, where we find in almost every page, words which are not in the Greek, E. G. in St. Matthew, i. 6, *qui avoit ete femme, &c. &c. &c.* which (with many others) may be seen in *une Nouvelle Edition de Nouveau Testament de M. MARTIN; as also, that of L'EVEQUE, et Compte de Cholons, pair de France.*

But these additions are more conspicuous, and for a different purpose, in another translation of the New Testament, entitled “*Le nouveau Testament de notre seigneur, I. C. traduit de latin en Francois par les Theologiens de Louvain : imprime a Bordeaux, chez Jacques Mongiron Milanges imprimeur du Roi et du College, 1686,*” wherein we have additions of a most extraordinary and unwarranted sort, not as necessary to perfect the sentence, but contrived and published to support the unscriptural doctrines of the Romish Church. Among many of this kind are the following, Acts

xiii. 2, “ *or comme ils affroient au seigneur LE SACRIFICE DE LA MASSE.*” Now, as they were offering unto the Lord *the sacrifice of the Mass.* These last words were added without authority, because without this forgery they could not assign any scriptural reason for the sacrifice of the Mass, 1 Cor. iii. 15, “ *Mais il sera sauve quant a luy ainsi toutefois comme par le feu DU PURGATOIRE.*”

“ He shall be saved as to himself, yet so as by the fire of *Purgatory.*”

Here is an intended proof of the existence of Purgatory, or *Limbus Patrum* ; for which in the whole compass of Holy Writ there is no authority, not even in the version of the vulgate, nor in the English version of it, published under the Patronage of all the Romish Archbishops and Bishops of Ireland, whose note on John chap. ix. v. 4, contradicts the forgery, and defeats the design of *that* publication. “ The time of working and meriting” say the annotators, “ is *in this life : after death* we can deserve no more by our deeds, but *must* only receive good or ill, according to the difference of our works *here.*” 1 Cor. vii. 10, “ *Mais a ceux qui sont Joignies PAR LE SACRAMENT de Marriage, &c.*” But they who are joined by *the sacrament* of marriage.

This is evidently added for establishing marriage as a Sacrament.

1 Tim. iv. 1, “ *Quelques uns separeront de la foy ROMAINE.*” Some shall depart from the *Roman* faith. Without enumerating any more, these few of many instances, in which this kind of imposition

and artifice is practised, will serve to shew the general disposition of that fallacious Work, as well as prove that this last additament is made, with a view of establishing the assumption of the Romish Communion, that the *Roman Faith*, and Roman Catholic Church *only*, are Christian and authentic: notwithstanding neither that Church, nor the *Roman faith* was known to St. Paul; (nor existed when he wrote the Epistle to Timothy, in which this unsanctioned addition is made a part of the text, and thereby unblushingly, if not blasphemously asserted, “to be manifestly said by the spirit.”)\* It being certain that he had neither visited Rome, nor had any communication with it, nor written that Epistle which is known by the title of his Epistle to the Romans;† (so called for no other reason, but because it was written to the Jews living in Rome, who were converts to Christianity, and not to the people of Rome,) who instead of having a Christian Church or faith in Christ, persecuted his Church with fire and sword, and exposed the professors of Christianity, and followers of Christ to be torn by wild beasts, and burned to give light to their persecutors in the night,‡ whilst not only idolatry, but the adoration of a multitude of gods, was the religion of the Roman city and nation at that period. If such artifice, under such circumstances, be not “dishonesty walking in craftiness, and adulteration of the word

\* 1 Tim. iv. 1.—† Introduction to the Epistle to the Romans, in the Rhemish translation of the New Testament, 1813.—‡ Taciti Annal. P. 317.

of God," as the Rhemish Testament expresses it ; and the Editors Page 5, Line 8, also speak, it would not be easy to say what is.

Will the Editors of this Preface be surprised to be told that the translators of the Rhemish Testament, have added words in their translation which do not exist in the Greek ! (as in St. Matth. i. 19, " man," iv. 20, " their," v. 3, 4, 5, &c. " are," x. 1, " together," xi. 8, " garments," 2 Peter i. 10, " that by good works." And Doctor Walmsley, under the name of PASTORINI, before mentioned,\* admits the words " the third part of the earth was burnt up," (Apocalypse viii. 7.) to be an addition. And this they have done without the candour or honesty of the English translators, who have marked such words as are not in the original Greek by *italics* ; whilst in all these words in the Rhemish Testament, the character (*i. e.* the Roman character) is uniformly the same, without any note or mark, or characteristic, to distinguish them from the original in which they do not exist ; and thus (in their own words, page v. L. 8,) " walking in deceitfulness abuse the people by adding," without notice given of the utility or necessity, and other guileful means, where it serverth for the " advantage of their private opinion." But that which in the English translators is guilt, (in the minds of these men) is merit in the Rhemish version.

\* \* \* \* \* *multi*  
*committunt eadem, diverso, crimina, fato.—JUV.*

\* Pastorini 30.

“ For the same acts, such sentiments are found,

“ One man’s condemned to death, another’s crowned.”

Of “ detracting” no instance is given, (though charged,) in the Protestant version, while the Rhemish translators are guilty of this charge in the following and many other places : St. Matth. ii. 18, *weeping*, (though this be a quotation from Jerem. xxxi. 15, where this word is in the text ;) St. Matth. v. 22, (in the Rhemish 23,) *without a cause* ; Matth. xxvi. 59, *Elders* or *ancients* ; Romans xi. 6, *but if of works then is it no more grace, otherwise work is no more work* ; Acts ii. 47, *Church*.

Are not these examples sufficient, without adding more, to shew that the Editors and their patrons accuse the Protestants of “ false translation, adding, detracting, &c. &c. &c.” which they have not proved, while the Rhemish translators, the very persons whom they wish to support, stand convicted of every charge they have made, and all this evidently “ to serve the advantage of their own private opinions.” Thus, as every one who understands the original must see, “ walking in deceitfulness, and abusing the people,” (to make use of the Editors’ own words) “ instead of God’s law and Testament, and for Christ’s written will and words giving their own wicked writing and fancies, most shamefully in their” Rhemish “ version.”

One of these fancies, which the Roman Catholic Church indulges herself in, may be found in the

note on St. Mark vi. 13,\* in the translation reluctantly published, under the patronage of the Roman Catholic archbishops, bishops, and clergy of Ireland, which admits, that “in the words of the commission” (given by Christ to those whom he sent forth to preach,) “oil is not mentioned; and yet it is certain, by their using of oil, that either Christ did then appoint them to use it, or they might take it up of themselves by virtue of the general commission.”

If this be not “a fancy” what is? They say “*it is certain,*” and yet give not a shadow of proof or authority for the assertion; on the contrary, they say “*it makes no part of the commission,*” but that the Apostles *might* “take it up of themselves.” So *might* they take up any thing else of themselves as a sacred rite, (and so did they take up penance as well as this) and, with no farther authority, fancifully strained it into a solemn sacrament, while it was no more than a remedy for healing the corporal infirmity of the sick, as frequently used in the eastern countries: which is confirmed by St. Mark in the same verse, who says, “they anointed with oil many who were sick and healed them.” And the same Evangelist tells us, c. xvi. 18, “these signs” (and many others) “shall follow them that believe; they shall lay their hands upon the sick and they shall recover.” But this never was formed, even by the Apostles themselves, into, nor established with the solemnity or spiritual intention of

\* Rhemish Testament, published in Dublin, 1813.

a sacrament, as the Editors and their patrons, by their annotation, confess ; nor commanded to be continued by the Apostles or their successors, in the Church, (as the Eucharist was by the formal words of Christ, “ do this, &c. &c.”) no not even while the gift of healing was continued among them; and the very word “ *recover*,” shows it was corporal, not spiritual, sickness of which they were healed. And do not the annotators themselves admit this to be the sense, by saying, in the same note, “ creatures also” (speaking of anointing with oil) “ have a miraculous medicinal virtue to heal diseases.” But still farther Christ says, that even “ they who believe shall lay their hands on the sick, and they shall recover.” (St. Matth. xvi. 18.) Such were the powers given to the Apostles for propagating Christianity, and confirming their authority among the nations to which they were sent ; that by visible signs (not as sacraments) they might be enabled to conquer their unbelief, and overcome the prejudices they possessed in favour of their own heathenish idol Gods. Thus it was (as St. Luke tells us, Acts xix. 12,) “ that there were brought from his” (St. Paul’s) “ body to the sick, handkerchiefs and aprons, and diseases departed from them.” Was not the recovery of these persons, by the use of “ handkerchiefs and aprons,” as much, if not more, “ a healing of the sick,” and as effectual, as that of “ anointing with oil ?” Why is it then that the application of handkerchiefs and aprons have not been taken up as a sacrament, since these pro-

duced the same effect as anointing with oil did ? For it will not be denied that St. Paul was divinely commissioned as well as the other Apostles, and that he administered the two sacraments ordained by Christ, as well as they ? And as a farther proof of the assumptions and the “ wicked writings” of the Rhemish Editors, we need only transcribe part of their note on Matth. xxvii. 24, where they say “ Pontius Pilate is *damned*, for being the minister of the people’s will against his own conscience, even as all the officers are, and especially the JUDGES AND JURIES *which execute the laws of temporal princes against Catholic men, for all such are guilty of innocent blood.*” If this is not “ for Christ’s written will and word giving their own wicked writing” and fancies, what can deserve this charge ?

Page v. L. 14.—“ Disauthorise and make doubtful whole books, allowed for canonical Scripture by the universal Church of God those thousand years and upwards.”

Certainly not “ allowed by the universal Church of God,” for the Romish Church is but a part of the Catholic or universal Church, the other portions “ of the Church of God” do not admit the Apocryphal books to be canonical. But will the Editors and their patrons say, why were these not allowed sooner than a thousand years ago ? It is now near 1800 years since the last of the holy Scriptures were written ; why were these not admitted for the 800 years preceding the period at which the patrons of this Preface say they were “ allowed ?” The

reason is that they were not acknowledged as a part of the Canon even by the Jews. And Du Pin, a Doctor of the Sorbonne, and Regius Professor of divinity at Paris says that, the books “disauthorized” by Protestants, such as “Tobit, Judith, Ecclesiasticus, Maccabees, &c.” were not held canonical by the Council of Laodicea, which was held long before the period the Editors mention : and it should be observed, that Du Pin’s history\* was approved by the Doctors of the Sorbonne, the Royal Censor, and Doctors of Divinity of the Faculty of Paris. But do these rejected, “disauthorised,” uncanonical books, contain any thing more unfavourable to Protestant than to Popish tenets ? If not, the Protestant Church could have no reason, partial to themselves, nor inimical to the professors of the Romish Church, or any other sect of religion, for rejecting what “the Christian Church was for some ages an utter stranger to.” And “Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers, who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting these out of the canon :”† and the Vulgate itself is not more than 1300 years old, as the Editors admit, page vi. L. 47, while the Greek is more than 1800, and the Hebrew 3000. Surely then, these are better authorities for the canonical books than the Roman Catholic Church can pretend to ; and if not canoni-

\* Du Pin’s Eccles. Hist. in folio, vol. 1. P. 614, Edition 1723.—† Ency. 11, 463.

cal before, " how could they become canonical since ?"\*

Page v. L. 15.—" Alter all the authentical and ecclesiastical words used since our Christianity, into new profane novelties of speech, agreeable to their doctrine."

" Used since our Christianity," that is the Roman Catholic " Christianity." As the æra of its commencement has not been mentioned by the Editors, it is left unknown; but it may be concluded to be about " a thousand years" old, the date of admitting the Apocryphal " disauthorized books" into the canon.† The Editors should have told what these " authentical and ecclesiastical words" are, which are alleged to have been altered as they say. It is to be supposed they would if

\* The candour of the Editors and their patrons may be admitted, though it must be allowed they have been rather unfortunate in choosing the epoch of 1000 years from the date of their Preface and Edition as the æra of their canon, that being the period of the Church commonly, and properly, denominated *the dark age*; that age of ignorance wherein superstition increased, and numerous errors, such as transubstantiation, &c. crept into, and obtained a place among the tenets of the ignorant, and when the use of images (by which the people became downright idolaters, Dupin v. 11, 32,) was so much contended for by the councils of those times.

It might be observed that this was the time when the Pope first usurped the temporal power, by seizing the Exarchate of Ravenna, through the assistance of Pepin, (an usurper and regicide) by Pope Zachary's aid and advice, as Buona-parte did in France, by the assistance of the present Pope, Pius VII.

† Pref. v. 14.

they could ; and charge, without proof or example, is censure without cause, and accusation without guilt.

Page v. L. 17.—“ Charge the very Evangelist with following untrue translation.”

How silly is it for any man, or any body of men, who pretend to any education or knowledge of the Scriptures, to allege that any one could “ charge the Evangelist with following an untrue translation,” when the writings of the Evangelists are originals !! Could the original follow what is derived from it ? Here then is another palpable fabrication.

Page v. L. 17.—“ Add whole sentences, proper to their sect, into their Psalms, in metre, even into their Creed, in rhyme, all which the poor deceived people say and sing as if they were God’s own word ; being, indeed, through sacrilegious treachery, made the Devil’s word.”

Have the Psalms or Creed in metre or rhyme ever been set forth as Scripture ? The Editors admit they have not, by saying they are in rhyme : and it is well known that no part of the English translation used in the Protestant Church is in rhyme ; “ and the poor people are ” neither “ taught to believe,” nor do “ they say or sing them as if they were God’s own words.” What can be said of such unmerited accusation, but that it is seeking to reproach where no cause exists, and searching for something to find fault with where none is to be found.

And is there any crime or sin in “ the people singing the Psalms in metre ? ” If there is, the

Editors and their patrons are not less culpable, who, (page 11, L. 59,) speak exultingly of “ the ploughman in labouring the ground singing the hymns and psalms, either in known or unknown languages, though they could neither read nor know the meaning of the same.”

Page v. L. 20.—“ The intolerable liberty and licence, in changing the accustomed callings of God, angels, men, places, things used by the Apostles and all antiquity in Greek, Latin, and all other languages of Christian nations, into new names taken from Hebrew.”

Can it be charged as a crime, or is it a matter of “ ostentation,” to retain (for it is not “ changing,”) names as originally used in the Hebrew, the language in which they were first written? Is it not the Rhemish translation that has changed them where they differ from that language?

They who make such a remark, as an accusation, seem not to know that the Old Testament was written in Hebrew, and that the names of course are Hebrew; and that in many instances Hebrew words or names are not translatable into English. They who take on themselves the authority and assume the right of censors, should not overlook a similar practice in the Rhemish Testament, (Matth. xxvi 19, et alibi,) where the word *pasche* (Hebrew *pesech*) is retained, instead of translating it *pasover*, a word not only instructive, (as it is expressive of the act, which was the cause of first using the word) but explanatory of the reason of

the institution of the solemn feast of Easter, as it is derived of the Hebrew verb פסח which signifies to “pass over.” To say nothing of the word *Amen*, &c. of the same language being left in the original Hebrew, though translated in the French, German, and other languages, as well as in the English Protestant Testament. But the Hebrew words are not the only words left untranslated, for with the Greek the same “intolerable liberty and license” is taken by the Rhemish translators, as in the word *azymes*, in Acts xii. 3, though they have thought fit to translate it “unleavened bread” in other places, as in St. Mark xiv. 12, and St. Luke xxii. 7, for reasons not explained.\* Here are examples of words unknown in the English language; and yet the Rhemish translators have used them under the very circumstances the Editors endeavour to find fault with in the Protestant translation, without venturing to produce in this whole section a single instance to support their allegation.

Page v. L. 34.—“Wicked glosses, prayers, confessions of faith, containing blasphemous errors and plain contradictions to themselves,† authorised to be joined to the Bible, and believed as articles of faith, and wholly consonant to God’s word.”

\* Are not these two ways of translating this word, calculated to make the ignorant believe there were two festivals at this season, viz. the “feast of unleavened bread,” as in Mark xiv. 12, and “*azymes*,” in the first verse of the same chapter: while one only existed and no more than one was meant, or intended to be spoken of in these two places, by the word *αζυμα* in Greek, or *azyma* of the vulgar Latin, in English unfermented or unleavened.

† These alleged contradictions not shewn.

These require no farther answer, to prove every part of the assertion to be without foundation, than the publication of the Bible without comment, "gloss, prayer, or confession of faith," and delivered in that uncommented and unadorned state of purity to every Christian, who has the interest of his soul and his eternal salvation at heart, to draw from it, as the source of "every saving truth and moral discipline among all nations."

Page 5. L. 38.—"We therefore having compassion to see our beloved countrymen, with extreme danger of their souls, to use only such profane translations and erroneous men's mere fancies, have set forth for you the Old and New Testament, trusting it may give occasion for you to lay away such their impure versions, as hitherto you have been forced to make use of."

This section, still "walking in deceitfulness," by the hackneyed bug-bear of "their souls being in danger," would terrify its readers from perusing the word of God, as set forth in the pure and unadulterated Protestant translation, which is free from the "errors, glosses, and false translations and fancies," of "adding, detracting, altering, &c."\* frequent in the Rhemish Testament: a work more calculated to lead astray and "endanger the Christian's soul," than any thing the Editors have shewn, or can shew, in the translation they have laboured so much, though in vain, to vilify and discredit; a truth which any impartial reader, who is versed in the learned languages, cannot fail of seeing: and the proofs adduced in the remarks on

\* See Appendix.

page v. L. 8, clearly shew and prove that translation to proceed from "erroneous men's mere fancies," on the subjects of penance, extreme unction, &c. which their own annotators admit to be without authority, not being contained "in the word of the commission given by Christ to the Apostles," but "that they took it up of themselves."\* Are not these and such like conceits the "mere fancies of men," instead of the pure, unadulterated and "blessed word of truth?" And are they not thus "calculated to endanger men's souls?"

Another assertion, equally gross and unfounded as that last mentioned is, that "they have been forced to make use of these translations," (which, though they are the very words of holy writ, from their ignorance or a worse principle, the Editors have been pleased to call "profane,") an assertion which they have not, and cannot shew, has ever been verified in a single instance; notwithstanding a wish has existed, and still does exist among the people, voluntarily to have and peruse the Scriptures, which have been so unwarrantably, and so unchristianly, withheld from them.

Page v. L. 43.—"We submit ourselves to be in part, or in the whole, reformed, corrected, altered, or quite abolished, &c."

It is most devoutly to be wished that this declaration, made with so much apparent humility and candour, would be supported by fact instead of

\* Note on Mark vi. 13th.

words ; and that, as “ their errors are discovered,” and some, out of many, opened to them in the preceding pages, they will not, for “ defence of their opinion, or out of pride and contention by wrangling words, persist in them, but correct them and amend,” in a case, as they say, “ that concerneth no less than every one’s eternal salvation or damnation,” (Page vi. L. 20,) “ and correct their mistakes” and errors as they have promised, (Page v. L. 47,) considering this as the advice “ of a friend,” (out of good will) “ sincerely desirous that they may seek the truth and God’s honour,” both of which will thus be supported, the true Christian will be taught how, through a Redeemer’s merits, and his assisted endeavours, “ to save,” instead of “ endangering his soul,” and then “ all will be well.” This will prove (contrary to the whole tenor of this Preface) “ that they have used no partiality for the disadvantage of their adversaries,” (Line 52,) and that they are sincere in their declaration.

Page v. L. 52.—“ We profess that we have used no partiality for the disadvantage of our adversaries.”

How far this is true, the numerous abuses, erroneous translations, and “ false glosses,” as well as contradictions, subterfuges, &c.\* and the slanderous calumnies lavished throughout the Preface, may serve to shew.

Page v. L. 57.—“ In Scripture lest we miss the sense, we must keep the very words.”

\* Page v. L. 8, vii. and viii. passim, x. 1. of the Preface, and the Notes on page vi. 61, 65, and vii. 11.

How very differently the Rhemish translators have acted, the words which are mistranslated shew. See Pages 54, 58, &c. &c.

Page vi. Line 4.—“The text truly translated, might sufficiently controul the adversaries corruptions, and prove that the Holy Scriptures, \* \* \* maketh nothing for their own opinions, but wholly for the Catholic Church’s Belief and Doctrines.”

That the original text is *not* “truly translated” in the Rhemish Testament, a simple comparison with the original Greek will shew, as has been fully proved by the Tables of erroneous translations, as well as by the Note on Page v. L. 8, and the remarks on Page v. Line 52, and Page x. Line 1, and therefore it fails of serving the intended purpose of “making for the Catholic” (they mean the Roman Catholic) “Church’s faith and doctrines, for it does *not* make for that belief or those doctrines. Beside the Rhemish Testament being itself corrupt, is ill calculated to controul corruptions if they existed in the Protestant Bible.

Nor can “the Holy Scriptures in the corrupted dress of the Rhemish translation make any thing against the opinion” of orthodox Protestant principles which are founded on, and supported by “the Holy Scriptures;” nor can they, in that dress, maintain, (however much the Editors struggle for that purpose,) “the belief and doctrines of the Roman Catholic Church,” which being contrary to “the Holy Scriptures” in several instances of sacraments, &c. not only unauthorised, but not even mentioned

by Christ, are no more to be found there, than that Church itself, which the Editors complain the Protestants “ can not find in the Scriptures,” without once considering the obvious reason, viz : because no one can find a thing where it is not,

Page 6, Line 15.—“ We have also set forth reasonable large annotations, thereby to shew the heretical corruptions, and false deductions, and also the Apostolic Traditions.”

The slightest attention will shew, that these notes are, generally, no more than props to the crazy fabries of doctrines, otherwise unsupported, and principles assumed on no better foundation ; without which the Patrons of this Edition would not venture the pure text into the world, nor trust the plain word, even in the partial dress of the Rhemish translation, to the people, lest it should not walk in the way its sponsors and patrons could wish. But these annotations have a still farther object in view, that of guarding them against discovering the want of divine authority, for the admission of traditions and additional sacraments, so constantly boasted of, but no where to be found, which the annotators labour at by deductions, inferences, conclusions, &c. &c. of so flimsy a texture, that they are obliged to confess there is no authority for them, as in their note on St. Mark vi. 13, already mentioned, Page 74.

How different is this conduct from the candour of the Protestants, who have sent out the Bible in the plain unadorned text, in a pure, literal translation, *without note or comment*, carrying its weight, and intrinsic value in itself, unaccompanied with the

props of fanciful expositors, or prejudiced and partial interpreters standing by, and giving it a convenient gloss; the truth and correctness, and purity of which, all the wanton calumny, and groundless charges contained in page 5, *et alibi* of the Rhemish Preface, can never invalidate in the minds of learned, pious, and impartial men.

Page 6. Line 27.—“ They that are negligent in matters of study and learning, shaking off sluggishness, are stirred up to diligent hearing, that the adversaries may be repelled.”

Thus the spurious translation of the Rhemish Testament, and its artful, insidious Preface, made up of so many misrepresentations, and unblushing assertions, draw forth just animadversions, and rouse the spirit of those who had no inclination to contend with the Roman Catholic Church on any subject, to examine in their own defence, and confute the cunning arguments, glossed subtleties, and unbounded liberties assumed by the Editors, Annotators, and Patrons of the Rhemish Translation; which are such as would be unbecoming a common novice, who had neither pretensions to biblical information, nor character to support: how much more unworthy of the prelacy of any Church to sanction, with their approbation and patronage, a publication, the wanton and unprovoked calumny of which, does no credit to the names of those who abet it.

However satisfied the authors of it may be with their production, or flatter themselves that their dogmatical glosses will pass for authoritative

truths, there are still men of sense, and penetration enough to discover their intention through all the veils thrown over it, and who will not take for granted every assertion they have made, unsupported by reason or scripture, only because a prelate of their Church has given his name to it. Thus by searching the scriptures, (to which the cunning designs of the adversaries of protestantism, discovered in the Preface, gave rise,) their insidious artifices are exposed, and the principles of their Church proved to be unsound, while those of the protestant are defended from the unprovoked calumnies, so lavishly, and illiberally bestowed on it; and that too through the very means its adversaries had devised for its destruction. So does it often turn out that error detects itself, and malice defeats its own purpose :

*Frustraque, animis, elate, superbis,  
Nequicquam patrias, tentasti lubricus, artes  
Nec fraus te incolumem fallace perferet arte.*

Page 6, Line 45.—“ We translate the old vulgar Latin text, not the “common Greek text,” because it was used in the “ Church of God above thirteen hundred years ago.”

Was there ever a less satisfactory reason, or more absurd argument, advanced by any men who pretend to learning or common sense ? The reason alleged, is the very one why it should not be preferred to the Greek, whence it was taken, and of course is of more ancient date in the Christian Church, than that old vulgar Latin text, and can any one be persuaded that a translation is, or can

be more authentic or proper to be “ translated,” than its original? All men, who are but indifferently acquainted with the history of the Christian Church, know that the Old Testament was written in Hebrew, 3000 years ago, and the New in Greek, little less than 1800 years since; and will any one suffer himself to be so grossly imposed on, as to believe that any Latin translation of these, (whether it be denominated the vulgate, or known by any other designation) can be preferable to the original scriptures in those languages in which they were first written, so long before the vulgate was, or could, be in existence; or that this vulgate, this *Urim* and *Thummim* of the Roman Catholic Church, so much talked of, could gain authority by its antiquity of being used 1300 years ago, (as boasted of in Page vii. Line 47) in preference to the Hebrew and Greek, one of which was written near 1800, and the other 3000 years ago.\* It might be observed that neither the reason here assigned, nor these set forth in the nine following sections, give the true cause of the translation of the Vulgate being preferred by the Roman Catholic Church: it is because it affords an opportunity of introducing doubtful meanings, and ambiguous different constructions, to answer the “ advantage of their private opinions,” and assist in their endeavours to support the errors, whilst it propagates the principles, of a corrupted Church.

\* Moses wrote about 3300, and Malachi, the last of the prophets, 2115 years ago.

Page 7. Line 49.—“ It is that (by the common received opinion, and by all probability) which St. Hierom afterwards corrected according to the Greek.”

Here then it is confessed that the Greek, being the original, is of course the standard and test of the New Testament, by which it was necessary to correct the Latin Vulgate, and which vii. 54, 57, and vii. 64, is said to be “ better than the Greek !!!” and yet that translation is preferred by the Romanists to that original standard, which the Evangelists and Apostles penned ; only on the surmise that, “ by all probability,” (not certainly) “ St. Hierom corrected it according to the Greek.” What learned reasoning and convincing argument for this valuable adoption of the Vulgate !!

The Editors seem to forget, or have not told us, that “ the translation first made by St. Hieroni, not pleasing the people, was rejected by them, and that he was obliged to make another more consonant to the wishes and sentiments of those he had to please,”\* and that it is from this last (which he was compelled to make contrary to his own sentiments “ marking by obeluses and asterisks where it differed from the Hebrew,”) and the Editio Italica that the Vulgate, the correctness of which has been so much vaunted, is made. St. Hierom’s own unprejudiced and unbiassed sentiments were not relished by the people, because, “ by all probability,” they were correct and his translation pure, therefore he was compelled to translate anew into Latin,

\* Butler Hor. Bibl. 116.

not the Greek as it stood, but so as to please the people ! a wondrous tale for Editors to build the correctness of their Vulgate on !!! What “ need there any more witnesses, does not this condemn them ? ” From such a tree what must be the fruit ?

Page vi. L. 52.—“ It is the same St. Augustin commendeth.”

Will the Romanists themselves say that the authority of St. Augustin is superior to that of the Evangelists who wrote the Greek, or the Apostle St. Paul, and others, who wrote in the same language ; among whom is St. Peter, who is set up by them to be the head of their Church. Or that the opinion of St. Augustin is to be preferred to that of St. Hierom, when he made such a translation as he knew to be correct, though it did not “ please the people.”

It might be observed that the Editors endeavour to confound the Vulgate of the present day, (made by Sixtus V. and Clement VIII. in the sixteenth century) with the old vulgar Latin, which, it is said, St. Augustin approved in the fourth century.

Page vi. L. 53.—“ It is that which, for the most part, ever since has been used in the Church service, expounded in sermons, alleged and interpreted in the commentaries and writings of the ancient fathers of the Latin Church.”

For what reason is it “ *used only for the most part* ? ” If authentic and correct, why not always ? From this declaration is it not fair to conclude, that it is used only so far as it can be made to

answer the object of defending the doctrines of the sacraments, traditions, &c. of the Roman Church. And surely a translation which is proved, from the authority already mentioned, to have been made only to "please the people" of St. Hierom's day and country, (who, in the age he lived in, were by no means enlightened nor men of learning, nor well versed in the original Scriptures, since a translation in Latin was necessary for them,) can be no good foundation of the Scriptures for the use of any Church, nor fit to be the subject of "lessons and sermons," though well enough calculated "for disputations," (P. vi. 55.) And nothing can be more certain than that using this uncertain translation in the Church could not possibly render it true. No wonder then that the errors of "these ancient fathers who used this translation," and their successors and abettors, should be great as well as numerous, since they draw their authority and derive their doctrines, not from the pure fountain "of living waters," as taught by Christ, but from the stagnant pool and impure stream of men, compelled by the people to conceal the truth as originally penned by the Apostles. No wonder that those errors should be thus propagated through the whole length of the current to the present day, among those who are carried down its course, and not suffered to derive information from the original source.

Page vi. L. 55.—"The holy Council of Trent hath declared and defined this only of all other Latin translations, to be authentic, and so only to be used and taken in public lessons, disputations, preachings, and expositions, and that no man presume, upon any pretence, to reject or refuse the same."

Notwithstanding the authority and interdict of this holy Council of Trent, it may be seen how far some succeeding Popes thought the Vulgate authentic or pure, by their having made alterations, corrections, &c. &c. and issuing Bulls against each other, one condemning what the other printed and published, evidently proving that they wanted, or at least did not use, the anchor of steadiness and truth which is to be found in the original. For the edition which Pope SIXTUS V. (assisted by Cardinal Caraffa, Flaminius Nobilius, Antonius Agellius, Petrus Morinus, and Angelus Rocca,) published by the order of the Council of Trent, was condemned by Pope CLEMENT VIII. in 1592,\* and by the same Pope, altered in 1593, “between which two publications,” as the celebrated *Bellum Papale* sets forth, “there were 2000 instances in which they differed. And *Lucas Brugensis* has reckoned 4000 places in which, he says, the edition of Clement the eighth wants correction.”†

Beside those, a *heavy charge* lies on the editions of this Pope, not only that they have some *new texts added*, but also many *old ones altered*, to countenance and confirm the errors of what they call the *Catholic doctrine*.‡

It thus appears that the Vulgate differs from the original Greek, and that too from the testimony of the members of their own Church, who were

\* This is the Edition used in the R. C. Church of the present day.—† *Horæ Biblia*, 120. See also page 52.—‡ *Ency.* 111, 215.

principal agents in the publication of it. Yet this is the translation that is imposed on the members of the Romish Church, and required to be received as an unerring oracle, and ordered by the Council of Trent “to be used and taken in public lessons, disputations, preachings, and expositions.”

Page vi. L. 58.—“It is the gravest, sincerest, of greatest majesty and least partiality, as being without all respect of controversies and contentions, especially these of our time. as appeareth by those places which Erasmus and others at this day translate, much more to the advantage of the Catholic cause.”

Is the Vulgate “without all respect of controversies and contentions,” when it lays the foundation for them by unfaithful translations,\* additions, detractions, and errors, retained uncorrected, as Bellarmine admits.† Is it then “without partiality, or is it the more to the advantage of the Roman Catholic cause, that Erasmus, (himself a Roman Catholic to be presumed) and others,” (probably favourers of that cause) “have translated places of the Greek more favourably than the Vulgate has?” No one can be so blind as not to see that the end and design of all this is to keep the holy Scriptures, as they were in their primitive purity, from the people, and to give them a translation that “makes for the advantage of the Roman Catholic cause,” without the authority of the original from which it deviates.

\* v. Page 98.—† P. 52 & 93.

Page vi. L. 61.—“ It is exact and precise according to the Greek, both the phrase and the word, and it followeth the Greek far more exactly than the Protestant translation. We appeal to these, Titus iii. 14, *curent bonis operibus praeesse*, *προσίστασθαι*. English Bible, 1577, “ to maintain good works,” and Hebr. x. 20, *viam nobis initiavit* *επεκκλινισεν*, English Bible, “ he prepared.”

To prove the first assertion, viz. that “ it is exact and precise according to the Greek,” there is no authority necessary but that of the Editors themselves ; who, in page vii. line 57, say “ it is better than the Greek text itself,” for if better it is neither “ exact nor precise according to the Greek,” as better most certainly differs from what is worse ; nor does it, for the same reason, “ follow the Greek more exactly,” for if better it does not follow the Greek, but becomes itself an original and not a translation, whereinsoever it differs from it. Beside that it does not “ follow the Greek so exactly as the Protestant translation” is evident from the several different versions of the word *μελενοια*,\* in the different places in which it occurs in the Rhemish Testament, some of which are mentioned in page 57, and in all which the Protestant translation gives uniformly the same translation, as well as wherever else it occurs through the whole New Testament. And thus it does not contradict itself and prove its want of “ exactness and precision,” as the Rhemish most manifestly does.

How little successful the Editors and their abettors have been in their boasted appeal on the trans-

\* See the Table Pages 57 and 58.

lation of the word *προσθιξαι*, Tit. iii. 14, “*to excel in good works*,” according to the Remish, (“*to maintain*,”\* in the Protestant,) may be seen by considering the meaning of that word. In the best lexicons this compound word is translated *antepono, defendo, antecello*. That the translation of the Protestant Testament is therefore no mistranslation is certain, since according to these the English word *maintain* is as much contained in these Latin words as the word *excel*. The word *defendo*, without any explanation, means to maintain; and *antepono*, to place before, has clearly the same signification: for to be before a thing is to stand between it and danger, to defend or maintain that thing in its situation or rights. But the verb *præsum* is also one of the words by which this Greek word is translated, and it is that which the Vulgate uses: this signifies to *preside over* or *be placed before*; and is not such presiding for the defence of, or maintaining, the thing presided over?

It should be observed, that in the sentence “*Curent bonis operibus præesse*” of the Vulgate, “*bonis operibus*” is not the ablative case, (as translated in the Rhemish Testament) but the dative case, governed of the verb *præesse*: and therefore, by authority of the Vulgate itself, *προσθιξαι* signifies to *preside over*, to *defend* or *maintain*, not *to excel*

\* The Apostle’s words to Timothy in chap. ii. v. 1, 15, serve to confirm this version, where he says: “*speak thou the things that become sound doctrine, and exhort and rebuke with all authority.*” Is not this to *maintain*?

*in*, for here is no ablative from which to draw such a version. So that here the Editors have forgot their grammar, and seem not to have known that *προσίστασθαι* when it is translated by the verb *præsum*, always governs a genitive case, (as in this place it does,) which clearly excludes it from being translated by the preposition *in*, and thus the version of the Vulgate, “*bonis operibus præesse*,” is here “precise and exact,” according to the Latin grammar, as well as the Greek, both of which are rightly, *exactly*, and precisely translated in the Protestant Testament by the word *maintain*, and *not excel*, as in the Rhemish Testament.

It may be farther considered, that had it been the Apostle’s intention to direct Titus to *excel in good works*, he would probably have used the word *πρεχειν* or *υπερχειν εν καλοis εργοis*, instead of *προσίστασθαι*, to maintain good works; or, as in 2 Cor. ix. 8, *περισσευειν εις εργα αγαθα*, or 1 Tim. vi. 18, *πλεθειν εν εργοis καλοis*. But the Apostle’s meaning and intention may be further elucidated by an example, thus: the Lord Lieutenant presides over the Government of Ireland, to “*maintain*” the laws of the Constitution, *not to excel* in them, and this he may do effectually, he may *maintain* the laws to their utmost extent, though he should fail to obey them in his own person. Or a clergyman set over a parish presides over it to *maintain* the principles and practice of religion, though he should not himself be a man of good private morals, or excel in virtue or religion. Here St. Paul would have Titus and those he presided over, not only *to excel*

*in good works* themselves, but to *maintain these good works*, as far as in their power, and their influence and labour could extend, in others. Thus it appears that the Protestant translation is far more comprehensive, as well as pertinent and exact, than the Rhemish, which by it's word *excel*, expresses no more than a part of the Apostle's meaning and intention in this place, by the word *προστίθεσι*, to *maintain*.

The disposition to cavil is pretty strongly shewn in the Editors' criticism on the word *προστίθεσι*, but actual want of veracity and deceitful imposition, are proved in the next quotation which they make in this section. The word *εξεκλινισεν*, they assert to be translated "in the English Bible," *he prepared*, while a simple inspection of that text (Hebrew x. 20,) will serve to prove the misrepresentation, for it is there translated "he consecrated," and in the Rhemish "he hath dedicated."

Here is another instance of the Editors' insidious intention to deceive by imposing on those misled people, who are not suffered to have that translation in their possession, and are in that way deprived of the only means of detecting the artifices made use of as an instrument for establishing the Rhemish (in many places incorrect) translation, by misrepresenting that of the Protestant, which they, too sensibly, feel contains many original truths, correctly, "precisely, and exactly" translated, which, by fair and candid truth, they cannot invalidate; and are therefore reduced to the neces-

sity of having recourse to false quotations, rather than leave it unassailed ; and sometimes to quote from some obsolete translation of no authenticity, or ancient date, which the translation, published in 1611, and read by authority in the Protestant Church supersedes, as effectually as the Clementine Vulgate condemns all other Latin translations, by the order of the Council of Trent, directing such to be “ rejected and refused,” under the irrevocable penalty of an anathematous curse. The Editors in this section, in which they are convicted of so many misrepresentations, go on in the same style, and say :

Page vi. L. 65.—“ In the words justifications, traditions, idola, &c. &c. they” (the Protestants) “ come not near the Greek, but avoid it of purpose.”

For what purpose the Editors do not venture to say ; and indeed it would be impossible in truth, to mention any “ purpose” it would serve, in the Protestant principles or doctrines, to avoid these words. But for what “ purpose” such an idea could be fabricated, ingenuity must be at a loss to conceive ; if not with the same view of the quotations already confuted, since each and all of these words will be found by inspection of the several places where they occur, to be the accurate versions of the corresponding Greek words, translated “ exactly and precisely according to the Greek” in the Protestant translation, and, without the variation of a single letter, as they are in the Rhemish Testament, as may appear by the following view,

		<i>Original Greek</i>	<i>Protestant translation</i>	<i>Rhemish translation</i>	<i>Vulgate.</i>
Rom.	v. 6.	δικαιωμα	Justification	Justification	Justificatio
Gal.	i. 14.	παραιοσεις	traditions	traditions	traditiones
2 Thess. 11, 15.	}	παραιοσεις	Justifica-	Justifica-	Justifica-
Rhemish					
	14.		tions	tions	tiones
Acts	vii. 41.	ειδωλω	Idol	Idol	simulachro
Acts	xv. 20.	ειδωλων	Idols	Idols	simulachrorum
Rom.	ii. 22.	ειδωλα	Idols	Idols	idola
1 Cor.	xii. 2.	ειδωλα	Idols	Idols	simulachra
1 Thess.	i. 9.	ειδωλοις	Idols	Idols	simulachris
1 John	v. 21.	ειδωλοις	Idols	Idols	simulachris
Rev.	ix. 20.	ειδωλα	Idols	Idols	simulachra

What reliance can be placed on the words, assertions, or quotations of the abettors of the Rhemish translation, in their animadversions on the Protestant translation, when the very words which they here, and elsewhere, hold forth as false translations, are proved to be precisely the same as the Rhemish. What clearer conviction of calumny and misrepresentation can exist? Is not the sentence and censure of St. Paul, Rom. ii. 1, applicable to such persons: “wherefore thou art inexcusable, O man, whosoever thou art, that judgest. For wherein thou judgest another thou condemnest thyself, for thou dost the same things which thou judgest.”

The assertion that the Vulgate is more exact than the Protestant translation, which is the proposition this section sets out with, totally fails of proof, being void of truth.

Page vii. L. 11.—“It is not only better than all other Latin translations, but than the Greek itself, in those places where they disagree.”

A bold assertion this indeed ! But as proving too much clearly proves nothing. Is it not a strange oversight that any man, much more a number of men, a whole body of archbishops, bishops, and clergy, as patrons of the edition, and of this Preface, would take it on themselves to advance such a contradiction, that a translation is or could be more authentic and free from error than the original ? even though this same Preface had not admitted, as it does, page vi. L. 49, “ that it was corrected according to the Greek by the appointment of Pope Damasus ;” and the title sets forth that it is “ diligently compared with the Greek.” The Greek therefore was the basis of correction ; and of course, without a shadow of cavil or doubt, could not be worse than the Vulgate, which was probably purified by it from some of its errors by that correction, though some still remain. But still farther it may be argued, (as it is plain) that no man can write what he did not see, better than they who were witnesses of the facts recorded. The Evangelists and Apostles “ spoke what they knew, and testified what they had seen.” They were witnesses of what they wrote, in the language spoken in the country where the transactions occurred. And can the translators of the Vulgate out of the Greek, or men of after ages in another country, of a different tongue, and habits, and manners, and customs, be considered more competent to write, or deserve to be more credited, because they wrote in another language ? or that any translation in any language whatever, could be made by any men,

under such circumstances, "better than that Greek text," penned by such unexceptionable penmen and inspired authors as the Evangelists and Apostles.

Page vii. L. 25.—"The proof is more pregnant out of the adversaries themselves."

This whole Section goes on the opinion of Beza, and translations of 1562, &c. not used in the Protestant Church ; of course it has no reference whatever to that translation, except where it states that in 2 Tim. 11, 14, they add *but*, more than is in the Greek, "to make the sense more commodious and easy, *according* as it is in the *vulgar Latin*. It is somewhat strange, that the Editors and their patrons, here give credit to the vulgate and Rhemish versions, for what they charge as a fault in the Protestant translation, page 5, line 12 ; and in this place they give credit to the Protestant, on the principle that this translation is alleged by them "to follow the vulgar Latin," which is contrary to fact, for in very many places this translation has added words, (and marked them in *Italics*, as not in the original) "to make the sense more commodious and easy," where the vulgate or Rhemish has *not*, and of course without consulting or depending on such authority for their guide. This is another instance of the Editors, disposition, who are ready to seize on any circumstance, that they can distort, to answer their purpose in one place, though it fell under their censure in another, (to use their own words) "just as it serveth for the advantage of their private opinions." Here "the proof is more pregnant from themselves," and against themselves. Another error in this

section should not be passed unnoticed, as attempting to arrogate a superiority to the vulgate, which it does not deserve, by saying “ they translate not the Greek text *atrium quod intra templum est*, the Court which is within the Temple, but quite contrary, according to the vulgar Latin, *atrium quod est foris templum*, the Court which is without the temple.” In this also the Editors expose themselves, for the Protestant translation follows the original Greek, which is ἐξωθεν *without*, not ενωθεν *within*. So that the Editors’ willful misrepresentation, in this quotation is detected, or their ignorance of the Greek exposed. The very same is to be observed of the other quotations, James v, 12 ; Rom. xii. 11, (not xi, 21, as in the Preface) which was translated literally from the Greek, and not from the vulgate, as the Editors assert.

Page 7, Line 39.—“ The adversaries follow the old vulgar Latin, and the Greek copies agreeable thereunto.”

Strange fertility of genius !! “ Greek copies agreeable to the Latin !” while the Latin are translations from the Greek, and the preceding note proves how void of truth the assertion is, that the translation of the Protestant Church “ follows the vulgar Latin,” whilst it is clear that it is translated, in the instance there mentioned, from the Greek, and not from the Latin. And the Editors admit as much here, when they say they translate from the old vulgar Latin, “ and the Greek agreeable thereunto,” i. e. the Protestant translation is the same as that of the vulgate, whenever “ the vulgate is agreeable to the Greek,” from which the Protestant

\* Apocal. xi. 2. Greek Text, by Griesbach and Whittaker, London

translation is made. These shew that the Editors quote erroneously, or else quote from incorrect, unauthorized copies, procured for the advantage of their own private opinions, and not from that published in 1611, which only is authentic.

Page vii. Line 46.—“Yea the Greek text condemns itself, and justifieth the Latin text exceedingly.”

Is not this a persevering in a chain of absurdities? The Editors have said, page 7, line 11, that “the vulgate,” which is no more than a copy, “is better than the Greek text itself, which is the original; and here they say *that* original “condemns itself, and thereby justifieth the vulgar Latin.” The case in question stands thus, either the Greek is the original, and of course not to be corrected by a translation, which can be no more than a copy of it, or else it is a spurious copy, and not to be followed. In either case; it can stamp no credit on the vulgate, for if the vulgate differs from the Greek, as a correct original, it is false; and if it differs from a spurious copy of the Greek, this gives it no positive or ascertained authority, since that difference may as well be from the correct original, wherever that is, as from the incorrect, and thus both be wrong. And the Editors say it is not the same as the Greek, page 7, line 54, &c.; and therefore it is acknowledged to be incorrect, as having no original text; and the Editors admit it does differ in instances they have given in this section, as in “superfluities” (or repetitions they should say) “in the Greek” which have not proved to be superfluities and therefore left them out without authority; beside the Editors

have not shewn any of the alleged superfluities, or supposed omissions, to contain any thing contrary to the tenor of the whole Scripture, or the doctrines it maintains throughout. Do they contain any thing unorthodox ?

The Editors may be asked is there no correct Greek copy ? if there is not, how then can they say, the vulgate came to be “ exact, according to the Greek ”\* which has been translated from an incorrect copy. If the original be incorrect, how can a translation of it be pure ? or if it be pure, it differs from that which is impure, and thereby becomes an original, which is not alleged. And if the fountain be impure, what must the stream be ? But where did the Editors or translators find the means of producing a pure translation in the Latin, if the Greek from which it is translated is not pure ? Is there any autocracy or idiocratic virtue in the Latin ; any secret agency, or self-creating, magic, power, more than in any other language, by which it can purify itself from errors received from the alleged spurious Greek ? Was there any superiority bestowed on, or mark of favour shewn to it, at the effusion of the Holy Ghost and Gift of Tongues, more than to the other languages, with which the Apostles were endued on that occasion ; (before which *their* language was Hebrew or Greek ?) Or any preference shewn to the “ strangers of Rome,” more than to the other nations assembled at Jerusalem, who “ heard,” *not in Latin*, but “ in their own Tongues the wonderful works of God ;” that is, in the tongues of all

\* See Page 101, and Preface, Page vi. Line 61.

the nations there assembled and enumerated by St. Luke? Or is the Latin a more ecclesiastical language than the Greek or the Hebrew? Are these languages to be condemned and deemed incorrigible, in which Christ spoke and the Evangelists and Apostles wrote?

Page viii. L. 3.—“If it were not too long to exemplify and prove this” (the justification of the old Vulgate translation) “which would require a treatise by itself, &c.”

Here the Editors candidly (though it may be presumed inadvertently) confess, that “it would require a treatise by itself to justify the old translation.” And in the 5th line they say, “it *commonly* agrees with the Greek text,” thus admitting it does not *always*; and while they pretend that they could shew and prove by examples, from the New Testament, reluctantly suppressed for brevity, they argue largely in no less than nine sections, by examples, the truth of which has been confuted, Page 88, &c.

Page viii. L. 9.—“If it disagree here and there from the Greek text, it agreeth with another Greek copy set in the *margin*,” (and line 13.) “If these marginal Greek copies be thought less authentical than the Greek text, the adversaries tell us the contrary, who \* \* \* follow the marginal copies and forsake the Greek, as Rom. xi. 21; Apocalypse xi. 2; 2 Tim. ii. 14; James v. 12.”

It is first to be observed, that each of these places is translated, in the Protestant version, according to the Greek text, and not from the marginal copies. And in the next place, though the

Editors' allegation, that the adversaries had so translated, were true, that would not give any authority to the Vulgate; as it only still proves that the Greek is the criterion, and the Vulgate, which differs from it in many, though not in all, places, (otherwise it would not require so much pains to defend it) is not pure, or in other words is a corrupt translation.

What can be more strange than this, or more absurd! to expound the Greek, the archetype, so as to make it agree with that which is, or ought to have been, taken scrupulously correct from it, as any true copy from its original. In this section the Editors ask, "in what Greek copy extant at this day is there this text, John v. 2, *Est autem Hierosolymis probatica piscina?* and yet *St. Chrysostom, St. Cyril, &c. &c. read so in the Greek.* And so is the Latin text of the Roman Mass book justified, and eight other Latin copies that read so. For our vulgar Latin here is according to the Greek, *super probatica.*" The Editors, by their question, would inform us that "no Greek copy exists, containing the Greek of which "*est autem Hierosolymis probatica piscina*" is a version, and yet they add that Chrysostom, St. Cyril, and Theophylact read so in the Greek.

What consistence is there in this? Here also the Roman Mass book is set at variance with the supposed Vulgate, the latter being alleged to have "*super probatica,*" the former "*probatice piscina,*" according to the Editors, though the truth is, that the Clementine edition of the Vulgate has not "*super,*"

as asserted. However the allegation that “*super probatica*” is the correct reading, proves the faithfulness of the Protestant translation, which here, as in all other places, follows the Greek; and the Rhemish version, patronised by the Roman Catholic Archbishops, Bishops, &c. &c. &c. of the year 1813, to which the Preface herein mentioned is prefixed, translates it “a pond called probatic,” contrary to the Greek, and the Vulgate alleged to have *super probatica*.

The Editors seem not to make here a distinction between the nominative case and the dative; for the word *πρὸς λύχην*, in the original, is not only marked with the dative sign (ι) but has the preposition *ἐν* before it, which it might be supposed would guard against a possibility of mistake: but this the Editors and Rhemish Doctors seem to have overlooked when they translated it “*probatica*,” in the nominative case, differing herein from Antonius Nebrissensis, a man of universal learning, of the sixteenth century, who wrote dictionaries of Latin, Greek, and Hebrew,\* as well as from the obvious meaning of the passage; for the pool or pond was not called “*probatica*,” (as the Editors by a part of their annotation, in locum, would have believed) because the sheep for sacrifices were washed therein; for sheep were not the only sacrifices washed in that pool, but bullocks also and goats, and all other sacrifices; so that the pool might as properly be called “*Boutica*,” or “*Aigi-*

\* Dupin - v. iii. p. 361.

*tica*," as probatica. It is worth notice that Antonius Nebrissensis has given weight to the Protestant translation, when he says: "It was the place where sheep were kept in readiness for sacrifice, which was probably the market place," (as rendered by the Protestant translation) "for sheep brought to be sold to those who came annually from remote parts of the Jewish tribes, and who could not bring the beasts they were to offer in sacrifice without great inconvenience, as well as risk of injury, which would have rendered them useless: it being part of their law that their "offering was to be without blemish."\* And it is not unreasonable to conclude that this market place and pool were both contiguous to that gate of the city noticed in the second book of Esdras, (Nehemiah) chap. iii. 1, rendered by the Septuagint "πύλη προβάτων," the sheep-gate, and by the Vulgate "*porta gregis*." But exclusive of this, do not the Editors admit their translation to be unfaithful by their own annotation on the place which says, "by our Latin text and the Greek this miraculous pond was *in* or *upon* probatica." Where then is their authority for a translation avowedly differing from the Vulgate as well as the Greek? The numerous inconsistencies of this section cannot escape the reader's notice.

Page viii. L. 45.—"If all such conjectures, and all the Greek fathers, help us not out, yet the Latin fathers, with great consent, will easily justify the vulgar translation, which for the most part they follow and expound."

\* Levit. xxii. 20.

The Greek fathers not being found sufficient, an appeal is now made to the Latin fathers ; but even among these, it seems, a difference of opinion exists ; for it is admitted that they do not always agree with the Vulgate, but that it is only “ *for the most part* ” they follow the old translation. Is not this an admission that it is erroneous in some places. When neither “ the conjectures ” of the Greek fathers nor the sentiments of the Latin fathers, for want of unanimity, are found to support its authority or “ help the Editors out,” what authority is there for their Vulgate to rest on ? When in page viii. 64, they confess that “ these fathers did not always exactly cite the words, but followed some commodious and godly sense of them.” Can it be necessary after such a confession, to use any more words to shew, or arguments to satisfy even partiality itself, that the *Vulgate* is not to be admitted as *the standard* of the holy Scriptures, or that from which a translation should be made into any language, for the instruction of the people speaking such a language ? Or is it necessary to say that the Greek text is the only sure foundation and authority, “ the pillar and ground of truth,” the prototype which alone is to be depended on as the sure “ word of God which can save our souls ? ” “ the fountain of living water,” of which whoever drinks needs no help of the Vulgate, or of any other guide, and he “ shall not thirst for ever.”

Page ix. L. 36.—“ We translate not the Greek, we prefer the Latin, and have translated it.”

In this section the same disposition is manifested as in the foregoing, viz. to discredit the Greek, and set up the Latin in opposition. What authority is there, under such circumstances, for the New Testament? It was not written in Latin; whence then does the Vulgate proceed? What foundation has it? Will any one pretend it was given by inspiration! That which did not appear, nay could not appear, till after the Gospel and Epistles were written and published, and known in different parts of the world, and concerning the authenticity or purity of which the Popes themselves have differed so much and been at variance, even to issuing their Bulls against each other, see page 98. What authenticity can any one persuade himself such a translation possesses, or believe that it has no errors, when the existence of errors have been both proved\* and admitted.† Are these reasons for believing that “it is as good, or better, than the Greek itself,”‡ or reasons why it should be translated, as it is, under the form of the Rhemish Testament? Whoever can bring himself to believe this believes direct contradictions, one of which must be false. He believes more than Christianity requires of him, for he believes without any principle, or guide for his belief, or authority, human or divine; and rests satisfied that Gospels and Epistles may be fabricated, and altered and corrupted at

\* Page 54, &c. et alibi of this.—† Page viii. L. 9, ix. 7, et alibi of the Preface, and 95 of this.—‡ Preface P. viii. L. 64.

the will of individuals, or sects, in the seventh or eighth century, (the period when the canonical books of the Vulgate are alleged to have commenced,\*) or in the nineteenth, in which the Editors and their patrons labour to establish its authority; and that he is bound to receive it as a substitute for, and, even, “better than the original Greek itself;” though the Greek was written by the Evangelists and Apostles in the very beginning of Christianity, and with no other design or intention but that of being faithful historians, recording unadorned facts, and unperverted doctrines, for the benefit of all Christians to the end of time. Can such a fountain send forth a pure and unpolluted stream? Yet this is the source from which the Rhemish Testament flows, that which the Editors publish, avowing that “it is this they have translated, and not the Greek,”† and been so hardy as to allege that “the Greek is less sincere than the vulgar Latin,”‡ of which it is, notwithstanding all they have said, or can say, the archetype. In this declaration they seem to be little aware of the contradiction they are here guilty of, (as in other places) for, in order to acquire credit to, and stamp authority on their Rhemish translation, they set forth in their prospectus that “it is diligently compared with the Greek.” Of what use then can such a comparing be, since it is confessed “they do not translate it?”|| Is there

\* See Note v. L. 14, page 76 of this.—† Pref. P. ix. L. 38 and 40.—‡ P. vii. L. 55. & ix. 37.—|| P. ix. L. 36 and 38.

no contradiction here, no deception in this? The Editors may contribute much toward sapping the foundation of the Christian religion, but cannot establish any thing in favour of what they profess, by condemning all others, declaring the Greek to be incorrect,\* and admitting “ errors evidently crept into their own Vulgate,” P. viii. 67.

Page ix. L. 39.—“ When they cannot answer our reasons aforesaid.”

Still the Editors unblushingly affirm, without a semblance of authority, (as if all readers were weak enough to believe their *ipse dixit*) that which they themselves are conscious cannot be true; and the proof that the assertion is unfounded is manifest in the confutations given to their unsupported (though here alleged “ unanswerable”) reasons, as may be seen in the Note (on page viii. line 9,) Page 106.

Page ix. L. 42.—“ Being assured that they have not one, and that we have many, advantages in the Greek more than in the Latin, as by the annotations of the New Testament shall evidently appear.”

The sponsors are now brought forward to answer for the text: it has existed long enough to answer for itself, but this would not answer the Editors' purpose to leave it in a state of purity. It must bear no construction but what these sponsors and annotators choose to put on it, witness *μετανοια* and *μετάνοια*, with their different translations, penance

\* Page vii. 46, 55, ix. 37, et alibi.

and priest, according to the sense the annotators wish they should convey,\* as well as the adoption of Extreme Unction,† and supersubstantial bread,‡ as the English of *επιχρισιον*, &c. &c. &c. Such are the advantages they have in “the Greek more than in the Latin!” that they make it assume such form or forms as may best suit their designs.

Page ix. L. 44.—“Namely in all such places where they dare not translate the Greek, because it is for us and against them, as *δικαιωμα*, *πραδοσεις*, *ειδωλα*.”

That in the Rhemish Testament there are many words of Greek and Hebrew left untranslated, the edition of the Editors shews. Whether it were fear of exposing their errors, or ignorance operated on them and the Rhemish Doctors as the cause, it is not necessary to say, but neither of these has had any effect on the translators of the version used in the Protestant Church, for every word which it is here said they dare not translate, is not only translated but will be found (in the table in page 100,) in the identical words of the Rhemish Testament.

For what purpose, in the name of reason, may it be asked, do the Editors introduce the word *ειδωλα* here? Can their assertions be admitted in contradiction to the recorded translation, which shews that “they dare translate,” and have translated “it.” This charge, like others equally void

\* Page 53 and 54 of this.—† Note on Mark vi. 13.—‡ Matth. vi. 11.—|| As *Parasceve*, *Neophyt*, *Pascha*, *Paraclete*, *Azymes*, &c.

of truth, therefore stands confuted. But why do they so object against the word being translated image? Are not idols images, *simulachra*, the very word used by St. Jerom for the word εἰδωλα. And were not the idols of the idolatrous heathen nations, as well as those of the Jews, images? Was not the idol of Dagon's temple an image? And was it not an image which Nebuchodonosor set up in the plain of Dura? But the original languages are the best criterion by which to decide on this subject. What is the Greek for image? The best lexicons give the word εἶδος, from whence εἰδωλον, an idol, the theme of which is εἶδω, *video* to see. What then is εἰδωλον but *a thing seen, any visible object, which represents the Deity*, (as will appear from the Greek Scapula lexicon and others,) *by which, or through which, worship is paid to God*, who is not visible, whether that image or representation be in the form "of a corruptible man or of a bird, or four footed beast, or of any creeping thing, whether it be in heaven above or in the earth beneath;" whether it be molten or graven, *fusile vel sculptile*, it matters not, it is still an image, still an idol: and all are equally forbidden, whether under the general term idol, or the more special word image. And the Editors in their note on Exodus xx. 4, call idols *image Gods*. In what does this differ from the word images?

But their fears of this word are expressed in the New Testament as well as the old; for in Rom. i. 23, where they are unavoidably necessitated to use the word image, they endeavour to do away

its meaning by an artful annotation : *Lo these and the like, say they, are the images or idols so often condemned in the Scriptures, and not the holy images of Christ and his saints.*

That the Jewish idols or images were very generally sculptilia, is plain from Isaiah xlv. 17,\* and Acts xix. 24,† and therefore the word לִבְּבֵּי expressive of those kind of idols most in use among them, is very properly the word chosen by Moses in writing the Decalogue, as by it he expresses idols of a particular sort, not idols of any kind whatsoever, such as their groves or high places, (which they could not bow down to nor worship) but that kind which were particularly pointed out as made with a graving (or some other) tool, as Robertson's lexicon on the word says לִבְּבֵּי is *idolum, simulacrum*, from לִבְּבֵּי *dolabra*, the tool with which the image was engraved ; this Hebrew word לִבְּבֵּי (corresponding with the Greek word Εἰδωλον,) which they object to and translate a *graven thing*, in one of the Commandments, (Exod. xx. 4,) translated *idols* by the Douay Doctors, in 2 Paralipomenon (Chronicles) xxxiv. 3, the Protestant translators have not been afraid of translating *image*, (which is the true signification of it) because they are neither idolaters nor image-worshippers. Their enemies cannot accuse them of this odious sin.

\* Graven image.—† These *υχοι* were little chapels or temples, (generally portable) within which were little images of the God to whom they were dedicated.—Chrysostom and Amian. Marcel. Lib. 22.

Can the Roman Catholics say why they themselves dare not translate the word *פסל* "image?" Is it because they have statues and images in their places of public worship and private houses, some of which are carried about, publicly and privately, in the people's hands, in honour of their saints? Is this the reason why they avoid this word, and rather than make use of so frightful a term, deviate from their favourite Vulgate, which uses *simulacrum* an image, not *idolum*, an idol, in many places of the New Testament. See page 100.

Is this the reason also for which the second commandment of the Decalogue (contained in Exod. xx. 4,) is excluded from their catechism, because it condemns the worshipping, or even the making of images, (idols if they prefer the word, or even graven thing,) though they have not yet ventured to leave it out of their Bible, in which there is less danger of exposure, because that is withheld from the people, whilst they are allowed the use of the catechism alone in this mutilated state; and by that means are not only kept ignorant of this commandment, which was so expressly enjoined, and the violation of which was so severely punished among the Jews. We may therefore use the Editors' own words\* and say, "what need these absurd surmises and false dealings with the Greek" (or Hebrew) "text," (or the Protestant translation?) If it makes for them more than for the translation used in the Protestant Church why do they not

\* Page ix. L. 49.

translate the original fairly throughout? And this the rather when they have the arrogance to say, “they have advantages in the Greek more than in the Latin.”\* Can any one believe this while they still translate it in preference, except where some ambiguous term in the Greek can be perverted to answer some particular purpose of their principles. What end can such groundless assertions answer? Among candid readers, who can see the fabrication, confusion must fall on the cause for which such aspersions are framed and sent into the world, and that in a Preface to the Holy Scriptures, those sacred oracles, which are “the ground and pillar of truth;” which are truth itself, and inculcate truth in every page. Who can give credit to those who set out such misrepresentations at the very threshold of the temple, and hold out such an advertisement to be read by those who are to enter and worship, there, those fictions of men’s invention, contrary to recorded facts.

Page ix. L. 67.—“The holy Scripture of the New Testament is Papistical.”

To the conclusion drawn in these words, the fair answer is, that the pure Scripture is *not* Papistical, but the Rhemish Doctors have endeavoured to make it so by their mistranslations, (see Tables, Page, 54, &c.) and tortuous annotations, (as Rom. C. I. V. 23,† et alibi) as well as their desultory preference, making it agree in some places to the

\* Page 9. L. 43.—† See quotation, P. 116.

Vulgate, (not the old vulgar Latin as they would have believed) in others to a Greek copy, according as it may seem best suited to accord with their own principles or opinions, P. 64. 110.

Page ix. L. 67.—“ Again, if the vulgar Latin\* be Papistical, Popery is very ancient, and the Church of God for so many hundred years,† wherein it hath used and allowed this translation hath been Papistical.”

This sort of sophistical reasoning will never be sufficient to persuade any rational, unprejudiced man, that the Doctrines of the Roman Catholic Church are pure and incorrupt, or consistent with the Holy New Testament, only “ because it hath allowed this translation for many hundred years.” Vice grown hoary with age is not to set itself up for a law, since perseverance in error for hundreds of years cannot be an extenuation of guilt, nor continuation in wickedness a palliation of crimes. As well may the followers of Mahomet claim a preference and superiority over all other professors of religion, because they have for many hundred years held and professed the doctrines of their prophet, and practised the errors which he taught. If such a mode of argument be admitted, and such conclusions drawn by those who say they take the Scriptures for their guide, the Jews must bear away the prize, and supersede not only the boasted antiquity of the Roman Catholic Church, but even that of Christianity itself; since it is not only “ very

\* N. B. This is not the Vulgate.—† See Note in page 78.

ancient," but the most ancient of all the systems of religion professed, or practised, by any nation, sect, or party, who have had the holy Scriptures for their guide, and existed "so many hundred years" before Popery had a name, and, of course, before the Roman "Catholic Church had used or allowed this translation." But a still farther step might be advanced in shewing this fallacious mode of assuming authority to the Roman Catholic Church, so artfully attempted. For if antiquity be admitted as the criterion of purity, or perfection, or superiority of a Church, Popery, Christianity, and Judaism, must all yield to the idolatry of the heathen nations, which preceded "the call of Abraham, the father of the faithful," and Theocracy itself be considered as having been a nullity in the religion of the people of God, though prescribed to the nation of the Jews by the God of heaven himself. The Editors were perhaps not aware that such a mode of reasoning, instead of serving the cause of any religion, would powerfully contribute to destroy religion altogether.

Page x. L. 1. — "*Wherein is it*" (the Vulgate) "*Papistical?*" Forsooth in these phrases and speeches, penitentiam agite, &c."

Were it not that it might be pretended that these "phrases and speeches" are unanswerable they would hardly be worth notice in this place, after what has been said in the foregoing pages. This, it is hoped, will be an apology for taking up any more of the reader's time on this part of the subject.

“First,” say the Editors, “doth not the Greek say the same?” To which the answer is decidedly in the negative, for the Greek does *not* say the same; it uses but one word *μετάνοειν* throughout the whole New Testament, by which repentance and penitence are expressed.\*

Page x. Line 4—“Doth he” (the vulgate) “not say for *pœnitentiam agite*, in another place *pœnitementini*.”

This word *pœnitementini*, which the Editors boast of, is in Mark i. 15, where the absurdity of “*pœnitentiam agite*,” in the sense wherein the vulgate takes that phrase, (and the Rhemish Doctors translate “do penance,”) would be too obvious to be admitted. The former used “*pœnitementini*,” instead of “*pœnitentiam agite*,” and the Rhemish Doctors for the same reason translate it “repent,” as “do penance and believe the Gospel,” would be too ridiculous.

Having translated the original faithfully in this place, and exulted in having done so, why, will they say, have they not done the same in all other places where that word occurs? Were no deception intended, by their arbitrary version, they would have no occasion, nor even a wish to make use of more than one of the two translations they have given, and that would be the true simple word *pœnitere*, *repent*. But that would not have given the opportunity of fabricating the sacrament of penance, for which the ambiguous translation of the Greek word into Latin, as well as of the Latin word into English, (in which it signifies *pœnitence*, or repentance) afforded some semblance of foundation, by abridging

it into *penance*, thus distorting it from its ancient and primitive signification repentance, (as understood by Athanasius and Tertullian, and others, mentioned in page 67,) into that of a painful satisfaction for sin, by corporal punishment, under ecclesiastical censures, unconnected with repentance. And, under such circumstances, they are found hardy enough to assert, (in their annotation on St. Mark i. 5,) that “the sacrament of penance was instituted by Christ,” without a shadow of foundation for the assumption.

Is it not worthy of observation, that instead of *pœnitēmini*, *repent*, (as in this other place which the Editors boast of as a faithful, correct translation, and therefore not papistical ;) the same original words *μετάνοιζ* and *μετάνοεω* are translated by *penance*, and *do penance*, in not less than 49 places of the Rhemish Testament; that is, 49 times erroneous, unfaithful, and corrupt.

Is not this a lasting monument of obstinacy and imposition, practised on those who are taught to give implicit credence to what is thus imposed on them, and compelled to believe, under the terror of unscriptural punishments, which are the offspring of these very errors.

Is there not the influence of these 49 instances of erroneous translation, put in the scale of competition with the one “other place,” which only is mentioned by the Editors to be correct? Is this not likely to lead a similar number of persons astray, for one who will be left without error: the weight of such a number of erroneous translations tending to

this effect ? Is it any compensation that one may be saved, while forty-nine have been led into error ?

See how this would appear in the temporal concerns of mankind, and what effect it would have in society ? Could the mixing of poison in 49 cups be defended on the allegation, that pure and untainted beverage had been left in one ? Would standing between one man and danger, be considered an excuse, or atonement, for the destruction of 49 persons ? Is it a merit in the translators or the Editors, that, of 50 persons, every individual is not deceived by the Rhemish translation ? What cause of joy that *some* may escape from the errors of that version !! by seeing this “ *other place* ” correctly translated. If they boast of one correct translation, in “ that other place ” they speak of, what foundation for Protestants to rejoice, that not only in one place but, in *every* place of both the Old and New Testament, the word  $\mu\epsilon\tau\alpha\nu\omicron\epsilon\omega$  is by them translated uniformly the same, (*repent* ;) and what cause of blame to themselves ! What shame to men who are guilty of such errors, and persevere in them ! What heavy responsibility to such translators and Editors ! What ruin to those who have so long suffered themselves to be kept in darkness ? deceived by errors which the Editors, in those words of their Preface, (which admit *repent* to be the true translation) do not pretend to conceal.

That the words “ *Gratia plena* ” of the vulgate, “ *full of grace* ” in the Rhemish Testament, are not correctly translated from the Greek  $\kappa\epsilon\chi\alpha\rho\iota\sigma\mu\epsilon\nu\eta$  is obvious to any one acquainted with that language, for the proof of which we need go no farther than the

Rhemists themselves, who in Ephes. i. 6, rightly translate the verb, "*made acceptable*;" hence it is plain, that the original word signifies *made acceptable*, or *gratiam consecuta*, as the Lexicons translate it; that is, *having obtained favour*, exactly corresponding with the Protestant rendering *highly favoured*, i. e. of God: the sense in which Chrysostom explained it. How greatly should we admire the wisdom of the Holy Spirit! Which, instead of using an ambiguous phrase, (as a *plena gratia*,) has given one determinate word, intimating the divine agency, and shewing, as the great Athanasius observes, that "those *graces* and gifts were *freely given* to her, and *not inherent*, not vouchsafed on account of *her own merit*."

It is thus certain that "the Greek does" *not* "say the same," as the Editors, by their vaunting question, would assert, and expect to be believed, whilst, with ill-founded confidence, they direct the Reader to "see the annotations," as if these annotations, which are only accomplices in their impositions, could make that correctly right, which is manifestly wrong. Will any one allow himself to be persuaded that annotations can change the meaning of the original Greek, or the Greek itself, which stands sure and steadfast, and unalteredly the same, except through wilful corruption it is changed. So that the annotations of any Church, or Sect, or persuasion, partial or impartial, liberal or illiberal, cannot change (however they may wish or labour to pervert) the meaning of a language, established among the nations who spoke and wrote it for ages before, as well as since the Christian Æra.

Page x. Line 3—" Could they translate these things papistically, or partially, or rather prophetically so long, " before they were in controversy."

Here that unmeaning argument of the antiquity of error, as a reason for continuing it, is once more brought forward a mode of arguing, which if it proves any thing, proves the weakness of the cause it would attempt to defend, since it stands in need of so slender a proof.

But that the words are " papistically translated," is certain, because they endeavour to maintain papistical doctrines, and are not the translation of the Greek : and how far they are, or can be, " prophetic" under these circumstances, let any Reader judge ? Beside it is only by their being " papistically," and partially, *not* " prophetically translated," that they come into controversy. What prophecy is there in this, from which to arrogate merit, or claim credit ? By such a mode of argument, any man may elevate himself into the prophetic office ; he has only to translate erroneously, lay a foundation for impartial men to expose the errors of his spurious production, and then say, " he translated prophetically," because he translated so before that, to which his unfaithful translation had given rise, was or could be in controversy ? What credit can the Rhemish Doctors claim for translating the words of this Section correctly in some places, while they give them an incorrect signification in others ? or is there any merit in using the words *digni habeamini*, because they are better, instead of *mereamini*, or *qui digni habebuntur*, for mere-

*buntur*, only because they *might* have used the latter instead of the former *if they chose?*

They haughtily ask, (Page x. L. 15,) “ was Primasius a Papist for using this text, *talibus hostiis promeretur Deus?* or St. Cyprian for using so often this speech : *promereri Deum justis operibus?* Who can say what Primasius did ? Has not the Vulgate undergone innumerable alterations and changes, and additions, by Sixtus V. Clement the VIII.\* and others, since the days of Primasius and St. Cyprian ? Even that ordered to be held authentic by the Council of Trent, under the penalty of an anathematous curse, has been altered by Pope Sixtus, commanding, by his Bull, that it be taken, not only as the Vulgate, but *as the Vulgate which was extant when that Council was held*, which preceded the Vulgate of Pius by twenty-one years ! To these and all the other similar questions of this section, the answer is, that all were Papists who *translated Papistically*, and so as to dissent from the Greek text, only to favour Papistical doctrines, as in many instances the Rhemish translators have most flagrantly done, as κλωμενον *broken*, in the present tense, by tradetur, *shall be delivered* or *betrayed*, in the future.

Page x. L. 17.—“ Was it Popery to say senior for presbyter ?”

Certainly not. This is the true meaning as well as correct translation of the original Greek, (πρεσβυ-  
της) in which it is “ a word of age” (a senior or

\* See James’s *Bellum Papale*.

Elder) “instead of” (a priest) “a calling of office,” as it is rendered in many places of the Rhemish version, and contrary to the Editors’ annotation on Acts xiv. 22. Indeed the translators have shewn some prudence in translating it *senior* (Elder) in the *one* place of which the Editors boast ; for were they in that place (Luke xv. 25,) to have translated it otherwise, their ignorance would have been as much exposed as their duplicity is, by their arbitrary version of this and other words, and both be too easily discovered. It would then be *not* “his Elder son was in the field,” but his *priest son*, though the person mentioned was a layman.

The vaunting question, asked only for the purpose of imposition, as if such a translation had ever been censured by any Protestant, is thus answered : And if a fair translation, true and incorrupt, as this is, were given throughout the whole of the Rhemish Testament, gloriously happy would the union of all Christians be, the causes of controversies would be at an end, schisms and dissensions would cease, all would be gathered together as one flock, and there would be, “one fold under one shepherd, JESUS CHRIST, all things would work together unto good to them who” would thus shew that they “love God,” acting in union and communion as brethren in love, without “bitterness of strife or indignation, and the Church would then be a glorious Church, not having spot or wrinkle, but holy and without blemish.” The earth “would be full of the knowledge of the Lord, as the waters cover the sea.” The holy Spirit of God would not be

grieved at seeing the children of his creation armed against each other, as they are, by mistranslations and distorted constructions of Holy Writ, proceeding from selfish, temporal motives, perverting the truth in numerous instances, for private purposes, without any colour of authority: thus destroying that *unity of spirit and bond of peace* which should ever exist among the members of the Christian Church, the direct reverse of which is the consequence of the licentious, desultory, and unwarranted translation of the word *πρεσβυτερος* and others in different parts of the Rhemish Testament, which, contrary to the original meaning of that word, is made to signify a priest, as may most evidently appear by reference to the word priest in any of the “ecclesiastical learned languages.”

When we look into these we find that the Hebrews had כהן (Cohen) a priest, the Greeks had *ιερευς* (iereus) a priest, and the Latins *Sacerdos*, to express that holy profession. But the Rhemish translators were not satisfied with these terms, which are the established words whereby the sacerdotal order is expressed in the sacred writings, but would have *κληρος*\* and *πρεσβυτερος*† also to be clergy and priests, which the Greeks never thought of. “Ancients” (or Elders) and *possession* or *patrimonies*, which these words signify, must be “priests or clergy,” too; in other words the properties and qualities belonging to each of them is to be assumed by the Roman Catholic Clergy under

\* 1 Peter v. 3.—† Acts xv. 2, et alibi.

the will, claim, and pleasure of the translators and Editors of the Rhemish Testament, without any authority, either of the original languages or Holy writ. The word  $\pi\epsilon\sigma\sigma\epsilon\upsilon\varsigma$  senex, an old man,  $\pi\epsilon\sigma\sigma\epsilon\upsilon\lambda\epsilon\gamma\omicron\varsigma$  senior (or an elder man or Elder) by their own translation, both in the Old Testament and the New, is an ancient, (in *one* place "Elder.") How can this be applicable to priests of all ages, however young? And some are not more than twenty-three or twenty-four years old, perhaps younger than either of these ages. And this word is even used in the comparative degree (not in the positive as the Rhemists translate it) to guard against a possibility of mistake, by shewing that the persons designated by this word are men of an advanced age, that is, really Elders, not ancients, or men of former distant ages, as the English word ancient signifies, for which the corresponding Greek word is  $\alpha\epsilon\chi\alpha\iota\omicron\varsigma$  *not*  $\pi\epsilon\sigma\sigma\epsilon\upsilon\lambda\epsilon\gamma\omicron\varsigma$ .

If we have recourse to the Hebrew on this subject, we there find זקן (zekeen) *senior*, from the verb זקן (zakeen) *senesco*, and this from זקן (zakan) *barba quam seniores gestare solebant, the beard they usually wore*. Does not this shew that *old* persons (*barbati*) were the persons who were selected and nominated *Elders* and not *priests*, who may be, and often were, and are, young; and therefore that priests and Elders were not synonymous, nor interchangeable terms in that language among the Jews. And this very word is invariably used in the Pentateuch, the Psalms and Prophets, whenever the sacred penmen speak either of El-

ders simply and alone, or the “ Elders (or ancients) of the city, Elders of Israel, or Elders of the people.” If the Hebrews had two distinct significations and unambiguous words, namely priest and Elder, for the words כהן and זקן and the Greeks two distinct meanings, viz. priest and Elder for ἱερεύς and πρεσβύτερος (and that they had is most evident,) why do the Rhemists take it on themselves to change, and the Editors and their patrons to abet the change, of that signification? Is their authority superior to that of the holy penmen who wrote the holy Scriptures, and spoke the language thereof, as their own respective vernacular languages?

Are not the chief priests and ancients (Elders) frequently used as present together, as in Matth. xxvii. 20, 41, Mark xv. 1, &c. &c. Of course priests and Elders (or ancients) are different persons, and not to be taken, at the will of any translator, as the same, much less to be a priest in one place and an ancient in another, and Elder in a third, just as the translator’s whim, or his fancy, or partiality for assumed errors and prejudiced principles, may direct.

The Hebrews never confounded the word כהן a priest, with זקן an ancient, (or Elder ;) the Greeks never confounded ἱερεύς a priest, with πρεσβύτερος an ancient, (or Elder ;) the Latins never confounded *sacerdos* a priest, with *senior* an *ancient*, (or Elder) words which have no affinity, no likeness, and never were made use of, the one for the other, but were always distinct, and expressive of separate offices, and so widely different from each other, without

relation or similarity, that the one was always applied to a layman, and the other to a clerical office. The former was such as *did not*, and unauthorised *dare not*, enter into, nor assume, nor *even interfere in or touch the duties of it with impunity*.\* Yet in the English language, (which, with respect to precision, accuracy, and distinctness of expression, enjoys a superiority, in many respects, above other languages, and possesses words as distinctly expressive of the two characters *priest* and *ancient*, (or Elder) as either of the “ecclesiastical learned languages,”) these two words are confounded by the Rhemish Doctors; though they are as little capable of being mistaken or misused, one for the other, as any two words either in the English language or any of the languages above mentioned, except through design, and in violation of the rule of all languages in existence, namely, that of precision and exactness in distinguishing one thing from another. Would any man, acquainted with the English language, in often meeting the word *ancient* in any author, think himself at liberty to understand and interpret it a *priest* in one place,

\* “*Aaron and his sons were appointed to wait on the Priest's office: and the stranger that came nigh was to be put to death.*” Numbers iii. 10, 38. The confirmation of the penalty is marked in the punishment of “*Oza (Heb. Uzza) who was smitten to death because he put forth his hand to hold the Ark of God.*” 1 Paralip. (1 Chron.) xiii. 10. “Witness also the case of Core, Dathan, and Abiron,” (Numbers xvi. 17. 31,) *who, (not being priests) “offered incense before the Lord,”* and for so doing “the earth broke asunder under their feet, and opening her mouth devoured them, with their tents and all their substance.”

and an *Elder* or *ancient* in another? Or a *priest* in any place whatever? Why then is it that St. Paul is made by the Rhemish Testament, when writing to Timothy and Titus, by the same Greek word *πρεσβύτερος*, to call these priests,\* whom all the Evangelists uniformly and without exception, even in the Rhemish as well as the Protestant Testament, call *ancients* (or *Elders*)? Was St. Paul (a man of acknowledged erudition and eloquence) ignorant of the word *ιερεύς* used by the Greeks for a priest? Did he not use this word in nine places† of his Epistle to the Hebrews, in every one of which the Rhemish Testament has it translated (as it ought) *priests*? Did he not use the word *ἐπίσκοπος* for a bishop, to distinguish the different offices and ranks of the clergy; and would he not have used the word *ιερεύς* for a priest in his first Epistle to Timothy, chap. v. 17, 19, and to Titus i. 5, if he intended to say a priest, and not an *ancient*, (or *Elder*) which the word *πρεσβύτερος* expresses, which it always has expressed, and must unchangeably express and signify as long as any Greek writing remains in existence? Or would he have used the same word in 1 Tim. vi. for an *ancient* (or *Elder*) and in 17th and 19th verses of the same chapter to signify a *priest*, as the Rhemists have done? Can any one who is ever so slightly acquainted with the character of St. Paul, believe

\* Tables, 54, 55.—† He and the other writers of the New Testament, have used it in 163 places, and the Vulgate has *sacerdos* in 110 places.

this? By what authority does St. Paul (in the Rhemish translation) make those persons *priests* whom the Evangelists, with one consent, held to be ancients, (or Elders)? Or why do the Evangelists strip of their sacerdotal order those whom St. Paul made priests, according to the Rhemish Testament, and that by the same word  $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$ ? Here St. Paul is made to differ from all the Evangelists, and St. Peter and St. Paul also to disagree, (by the Rhemish translation) and St. Paul (under Rhemish authority,) differs from himself. In the Greek they all agree with the most perfect harmony; but in the English, under the guidance of the Rhemish Doctors, as well as the Vulgate, they are set at variance, one saying  $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$  is a *priest*, the other that it is an *ancient*, one affirming what the other denies, contrary to the spirit of that Holy Scripture which they all taught, and which still teaches harmony, truth, and mutual love.

The absurdity of the capricious translation made use of in the Vulgate and Rhemish Testament, would be very conspicuous if any one were to translate the word  $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$  in St. Mark vii. 3, as the Rhemists have translated it in 1 Tim. v. 17, and the authority is just as good for the one as the other, the sentence would thus be “*holding the traditions of the priests.*” Would such a translation please the Roman Catholic communion? And similar absurdities would follow from such a licentious mode of translation in other places of the holy Scripture. This can never proceed from the Protestant Tes-

tament, which has *Elder*, the invariable version of *πρεσβύτερος* throughout the whole of the Gospels and Epistles.

Page x. L. 21.—“ Again, was he a Papist in these kind of words only, and was he not in whole sentences as *tibi dabo* claves, &c. *quicquid solveris* interra erit solutum in cœlis, &c. &c.”

These and such like *correct translations* are not *Papistical*, (but the Editors have thought proper to put *Papistical constructions on them*, by distorting *annotations*, fabricated to favour the doctrine of *absolution* given by man, and an ideal *Purgatory*, which are no part of the pure text.) They contain the words of Christ and his Apostles, and the sentiments of the true Catholic Church, not the perverted doctrines, or extra Scriptural practices, already mentioned.

The Editors might, in their turn, be asked, why did the Rhemish Doctors, or the authors of the Vulgate, not translate the Greek correctly in other places, as well as in these few sentences of which they so loudly boast? Why exult in the correctness of these examples? Is not such an exultation an acknowledgment of their errors elsewhere committed, when they make such a merit of *not being incorrect* in these, and are so rejoiced in being able to say they are correct in some places?

Page x. L. 28.—“ Lastly, are the ancient Fathers, general Councils, all the Western Churches, that use all these speeches and phrases, now so many hundred years, are they all *Papistical*?”

Here comes the same old story of antiquity forward again, as if length of time, or an accumulation of years could be a sanction for error. If this be allowed, the worship of the sun should be preferred to that of God himself, since the Persians continue that idolatry to the present day, which begun long before Christianity existed. The futility of such puerile arguments has already been shewn, in the note on page vi. L. 45. (Page 88 & 119.)

Page x. L. 34.—“ We are very precise and religious in following our copy, the old vulgar approved Latin: not only in sense, which we hope we always do, but sometimes in the very words also and phrases.”

That the *old vulgar Latin* is approved by the translators, did not require the Editors' authority to prove: but who has approved, or who can approve it, except those whose tenets and practices are favoured by its errors? What then can be expected from the Rhemish Testament, which is only a translation of this translation, though here called a copy, and what, after the example of Doctor Milner, may be called a “hear-say” translation. The Doctor, in a letter published in the *Dublin Chronicle*, in September, 1815, signed J. MILNER, D. D. complains in these words: *A celebrated orator has grossly misrepresented my principles, by pronouncing on HEARSAY EVIDENCE; namely, that he heard a Prelate say, that he heard another Prelate read a letter from me, which in his opinion bore such a sense, but how many mistakes might have occurred as to this letter, between the learned*

*Gentleman and the Prelate his friend, and between this Prelate and the reading Prelate, &c. &c.?* How many mistakes may have occurred, and how many errors have actually occurred, between the Rhemish translation and the vulgar Latin, and between the vulgar Latin and the original Greek text, (as shewn in the foregoing pages) may as well be asked with respect to a second-hand or hear-say translation of the Greek Testament, exhibited in that version, which the Editors have sent into the world? And indeed with more propriety and interest may this question be asked, as the New Testament, (which is not “the word of men but the word of God which can save our souls,”) is of much higher moment than any disputes or calumnies between a “Reverend Prelate and the learned orator.” Here are the original text of Holy Scripture, the vulgar Latin and Rhemish translation in one scale, and the writing prelate, the reading prelate, and the listening celebrated orator in the other: which is of the greatest consequence or weight to religion or society, let the reader judge.

Here we learn from the words of a prelate, and Father of the Church of Rome, a writer who boasts of his zeal in defence of the Roman Catholic faith,\* and a missionary to his Holiness the Pope on the interests of that Church, the credit that is due to a secondary translation, as well as the estimation in which this translation of a translation should be

\* See his Letter to Doctor Troy, published in the DUBLIN CHRONICLE, September, 1815.

held. And what can be more rational and correct than Doctor Milner's argument? He justly adheres to the practice of the Courts of Law in the instance before us, namely, that of not admitting *hear-say* evidence: and it is fair to conclude, that he would, or ought as strenuously to support the practice as well as principle of the Laws in a similar case, viz. that of not admitting a copy of a copy in evidence: which is not admissible where nothing more than perishable property is concerned, and, by parity of reasoning, he or any other, may draw the conclusion, that the Rhemish Testament, which is at best but a copy of a copy, being a translation of a translation, is not to be acknowledged as a fit substitute for the Holy Scripture, nor made use of as a safe guide, on so serious a subject as that of a Christian's salvation, instead of, and to supersede, the written word of God.

Since so many mistakes may arise between "only three persons, one of whom writes, a second reads, and a third hears a letter read;" how many mistakes, how many errors, may we be certain, must have arisen among the repeaters of *unwritten* traditions, (supposing them to have existed) "handed down from hand to hand" for 18 centuries: (even though, for greater safety, this "handing down" should be alleged to have come through the Popes of Rome as their proper depositaries,) they must have passed through a succession of no less than 248 persons since the beginning of Christianity. If, under these circumstances, the very just reasoning of the learned Vicar Apostolic is made the criterion

by which we are to decide on the identity, (at the present day) or even the existence of *unwritten* traditions, (that palladium of the Romish Church) and say "what mistakes may have occurred between" 248 relates on this subject, how soon must the fabrick fall to the ground, and all the superstructure, with so much labour, raised thereon, tumble into nothing.

The Editors say, that "they sometimes follow the very words and phrases of the Vulgate;" so it "follows the words and phrases of the Vulgate *sometimes*" *only*: and that "it does not translate the Greek" is admitted by the Editors, page ix. 36, it is, of course, like neither of the learned ecclesiastical languages, but a production *sui generis*. The Editors make an apology for the rudeness of their translation, confessing it may "seem strange," but that all sorts of Catholic readers will esteem it more when they shall otherwise be "taught to understand it, than if it were common known English." So that, *ex confesso*, the reader "*must be taught* to understand it." What then is the use of this translation? Might it not as well be left in the original if it is not to be understood without "being taught?" and when the Editors themselves say that "to some prophane or delicate ears the words and phrases may seem harsh and barbarous,"\* it gives too great cause for the charge, that the translators have contrived to render it unintelligible, or, as some have expressed themselves, "a translation

\* Page 5. Line 55.

that requires to be translated." It is to be admitted that the Editors bring similar charges of retaining Hebrew words untranslated against the Protestant translation. But does not that translation retain such words as are unintelligible to one who knows nothing of Hebrew or Greek, as *parascue*, *Didrachms*, *paraclete*, *Gazophylace*, *azymes*, &c. &c. all which are translated in the Protestant version ; from the last of which, viz. *azymes*, they take occasion to charge the Protestant version with having translated it falsely, asserting (without truth) that the word  $\alpha\zeta\upsilon\mu\alpha\varsigma$  is translated " the feast of sweet bread," whereas the words " sweet bread" are not found to exist in the whole extent of either the Old or New Testament used in the Protestant Church, *but is truly, literally, and intelligibly translated " unleavened bread."*

Such unfounded fabrications shew the intentions of the Editors, viz. when they have no just cause of accusation, they descend to untruths, and forge fictions, rather than not say something against that bulwark of candour and correctness which they feel they have to combat in the faithful, fraudless, translation of the Bible, used in the Protestant Church, in which they would try to find faults where they do not exist. In their own words they may be asked, " what need these absurd surmises and false dealings with the Greek text," (and the translation of it used in the Protestant Church,) " if it did not make for the principles taught in that Church and against them ?"

Page vi. L. 12.—“ To signify to the people that these and such names” (above mentioned) “ come out of the very Latin text of the Scripture. So did penance, doing penance, chalice, priest, traditions, altar, &c. (which we exactly keep as Catholic terms) proceed even from the very words of Scripture.”

Surely not one of all the words or names here mentioned, except the word Deacon, “ proceeds from the words of Scripture,” which was written in Greek, whence these and other words should be derived, “ to shew the people that they came out of the Scripture.” If they are to be retained with a sound derived from any dead language, it should be from the Greek, and not from the Latin, which is only a secondary language of the Scriptures, and to which all the arrogated and vainly boasting powers of the Roman Catholic Church will never be able to give a pre-eminence over the Greek, the original Scripture language, in which the New Testament was Evangelically and Apostolically written. But in contradiction to the Editors’ assertion, it is to be observed that the word *priest* has not the smallest similarity to the Greek *ιερευς* (*ierens*) nor even to their favourite language the Latin, (*sacerdos*.) So that here, again, are the Editors detected in assumptions they cannot maintain, and of course must fail of their attempt to impose on any except the ignorant alone.

And herein they go on still to manifest in the last page of their Preface, and keep up the principle of animosity against the Protestant translation, and of unsupported assertions taken up in the first, and unremittingly carried on through every page.

Page xi. L. 15. —“ We presume not in hard places to mollify the speeches or phrases, &c.”

In the whole of this section the Editors labour to throw blame on the Protestant translation, and extol the Rhemish version. With what truth or authority may appear to any impartial reader. To mention one of the sentences alleged to be incorrectly translated, John iii. 8, “ We translate the spirit breatheth where he will, &c.” leaving it indifferent to signify either the Holy Ghost or wind, which the Protestants translating wind, take away the other sense.”

Can any good reason be assigned why the meaning of this word or phrase, should be left “ indifferent” to every reader? Is every reader more capable of deciding or discriminating, which of the two significations is to be preferred, than the translators? If so they were prudent in leaving the subject undecided. It may be asked when *πνευμα* is alone, as here, without *αγιον* in Greek, or *spiritus*, without *sanctus*, in the Vulgate, and *spirit*, without *Holy* joined to it, in the English translation, is it usually understood to mean the Holy Ghost? If so, Moses must have meant that it was the Holy Ghost, and not *a wind*, (as the Douay Doctors translate) that “ was brought upon the earth,” when he said *επαρχεν ο Θεος πνευμα επι την γην*, Gen. viii. 1. and in 1. John iv. 3, *παν πνευμα ο μη ομολογει τον Ιησεν*, (translated, erroneously,\* in the Rhemish Testament, “ every spirit that *dissolveth* Jesus is not of God,”) that Apostle must mean the Holy Ghost also. Similar instances must follow, by such

\* As admitted by the Bishop of Rama, (Pastorini) P. 314.

a mode of translating, in Coloss. ii. 5 ; Matth. xxii. 43 ; 2 Cor. iii. 6, 8.

It is plain that Christ, in this place, intended to satisfy and convince Nicodemus of the possibility of a thing which he did not comprehend, by a simile or example which he could comprehend, and for that purpose represents a spiritual operation, not obvious to our external senses, by an act which every day presents itself to our ears. Or as, in the quotation, it is said that as the motion of the wind is sensibly felt, though it cannot be seen, nor be known how it acts, so are the operations of the spirit, or spiritual birth equally certain, though not perceptible in substantial form. In this way the simile, by the word wind, is clear, and has its intended effect, that of rendering the subject intelligible to every reader, as well as to Nicodemus : whereas if spirit be made the translation, no simile exists, for the word spirit cannot be a simile for itself, as in this way we should reason in a circle, and never come to a conclusion. Wind is therefore the true translation, which the sense requires, and not spirit, otherwise we must suppose Christ (whose parables through the whole of the New Testament are clear and intelligible) incapable of conveying his meaning, or elucidating what he asserts. We make him, who was wisdom itself, guilty of obscurity, and hold him forth as the author of ambiguity: whilst we represent the Son of God without a power of illustrating his own doctrine by example. What blame, or whether any is, or can be, attached to the Protestant translation,

may be inferred from this one instance, without intruding on the reader's time by detailing more ; as well as what judicious critics the learned Editors are. *Ex uno disce omnes*. Is it not somewhat misplaced that the Editors should be so ready to censure others, without cause, for the use of words most applicable to the sense, and the very words of the original, whilst they declare in line 37, " that they should not be squeamish at new words or phrases," themselves? And in the next line following except one, they say.

Page xi. L. 39, " We do not bind ourselves to the points of any one copy, print, or edition of the vulgar Latin, in places of no controversy, but follow the pointing most agreeable to the Greek and to the Fathers' commentaries."

Is not the authenticity and correctness of the Latin Vulgate thus given up by the Editors, since they are not bound by it? and even the Anathema pronounced by the Holy Council of Trent is set at nought by them: and the Greek itself, the correctness of which they have taken so great pains to decry, is in the end of their labours admitted to be a better standard than their favourite Latin to copy after, since " they do not bind themselves to the points of any copy, print, or edition of it," except " where there is a *Controversy*?" And then they select and firmly adhere to whatever pointing will answer their purpose best, (" If agreeable to the Greek ! !") any copy, any print, or any " edition ;" If such is to be found And in line 43, the Catholic reader, *especially*, is told

that he “ must remark this lest he find fault” or blame them for not having put him on his guard, &c. &c. But the translators (or the Editors of the Rhemish Testament for them) give a farther proof how little they have been bound by the original text, or even by the Latin itself, where they tell us,

Page xi. Line 45.--“ We translate sometimes the word that is in the Latin margin, and not in the text.”

This is a farther proof that “ they are not squeamish in their choice ;” so that the conclusion is, they do not “ hold themselves bound by Greek text, nor Latin translation, nor by the points, nor by any copies, prints, or editions” of them. By what then can they say they are bound ? By nothing !! Slippery as serpents, not to be laid hold of, mere sons of Proteus, assuming any shape, any form, that may appear best calculated to answer their purpose ? How inconsistent is this with the solemn asseveration, they make in the 15th line of this page, by which they would have the Reader to believe, that they are the most scrupulously correct translators of the Holy Scripture that ever wrote, or approached that sacred fountain, holding it out that, “ they did not presume in hard places even to mollify the speeches or phrases, but religiously kept them word for word, and point for point, for fear of missing or restraining the sense of the Holy Ghost to their fancy.” How far they have executed their trust, and been faithful to their pledge,

the additions,\* omissions,† different translations of the same word,‡ as well as the erroneous translations§ given in other instances, (as in the word super-substantial, which has no more affinity or likeness to the word *ἐπιβσιον* (daily) in the original, than *Cælum* has to *terra*, or earth to heaven) will serve to shew? Yet in their annotation on this very word, they have the hardiness to say, that it is “so called here according to the Latin word, and the Greek.”||

What credit is to be given to such translations!! Who can believe such Editors!!! However the ignorant part of the laity, to whom it may please the provincial pastors to permit the reading of the Holy scripture, may be deceived by such supposititious translations, how can any man, who has advanced no farther, in school-learning, than to be able to look out for words in a Greek Lexicon, or Latin Dictionary, suffer himself to be so imposed on, as to believe such a translation correct! No wonder the scripture should be withheld from the people, when such disguises have been judged necessary to conceal their truths, and cast a veil over the meaning and errors, which are nevertheless so glaringly different from the original, that they may be easily detected; any one who would wish to be undeceived, has only to see and believe.

Page xi. Line 49....“We have endeavoured by all means to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament.”

\* 1 Tim. vi. 18. &c. &c. &c. † Math. ix. 13. ; xxvi. 59 ; Acts ii. 47. ‡ Matth. xv. 2, different from Acts xiv. 22. § Matth. vi. 11. -|| Ibid.

How sincere the Editors (who say they are the translators,) have been, their omissions, additions, unfaithful translations already mentioned, and their tortuous and artful notes (which serpent-like endeavour in their contortions to sting their unoffending neighbours, or with doubtful words to glide from their subject, and elude the eye of observation) shew, and, notwithstanding the solemnity of their appeal, their want of *sincerity*, is not less conspicuous, in the numerous contradictions, subterfuges, and groundless accusations, so thickly sown throughout their annotations as well as their preface, than the spirit of animosity and hostile intention with which they have begun and persevered to the end of their laboursome preface, calculated, by the arrogance of its unauthorised assumptions, to impose, as well as its plausibility of truth, in erroneous quotations to deceive: which will appear from a few, out of many instances of the abusive, illiberal, and unchristian language of their annotations, wherein, out of determined enmity to the Established Church of the land, even that hospitality, so justly the boasted characteristic of the Irish nation, is forgotten: when in their note on Matth. xi. 41, they say, “ *he that receiveth an Heretic into his house, and a false preacher, doth communicate with his works.* On Mark iii. 12, they say, “ *neither Heretics’ sermons must be heard, no not though they preach the truth, so it is of their prayer and service, which being never so good in itself, is not*

*acceptable to God* OUT OF THEIR MOUTHS, *yea, it is no better than the howling of wolves.* And lest a doubt should remain who are meant by the word *Heretics*, their annotation, on John xiv. 28, in undisguised and unequivocal terms, tells the Reader, “THE PROTESTANTS, *whose sect is the disease and bane of this time.*” How far the Editors have redeemed their pledge of *sincerity before God and man, in translating and expounding the most sacred Text of the Holy Testament*, the quotations of their expositions may serve to prove.

Had the author of these sheets indulged in the opprobrious terms which the Editors and annotators have so lavishly, as well as wantonly, bestowed on the members of the Established Church, no doubt, he would be assailed, and justly, with the epithets of scurrilous and illiberal, bigotted, uncharitable, and unchristian. From an imitation of their wanton attacks and unprovoked abuse, he has carefully abstained. A fair state of facts and authentic quotations, he has preferred to language unbecoming any class of men who profess Christianity. Enmity he disclaims, animosity he does not possess, and even the translation which is so clearly proved to be erroneous and impure, he does not, after the Editors' example, call “*the Devil's word.*”<sup>\*</sup> But when a tissue of

\* P. V. L. 19. The Editors' intemperance, so strongly marked throughout the Preface, seems to have attained its acme, when they introduce this new assistant, hitherto unknown in polemical

such artful means and studied misrepresentations, are set as snares to catch the unwary Reader, and “when the adversaries are thus cunning and diligent, and industrious,” by all the means already mentioned, in “impeaching” the pure translation of the Protestant Church, (and thereby endeavouring to defeat the advantages arising from the Holy Scriptures in an uncorrupted state,) by setting up an incorrect and capricious version in its stead, in the Editors’ own words it may be said, “it were not good to be too simple or negligent in the defence of it.”\* On this principle the author of these sheets could not bear, in silence, to see that translation of the Holy Scriptures, which is the purest of all that ever appeared in the English language, vilified without attempting its defence, and putting those on their guard who might otherwise be imposed on by the plausibility, or boldness of unfounded assertions, contained in that Preface, which conveys a present similar to that sent to the king of Moab, and more deadly than “Aod’s (Ehud’s) two-edged sword” which accompanied it.†

The Reader is requested not to conclude from the observations the author has been obliged to make on the Vulgate, that there is any design of detracting from its merits. Such an intention is

disquisitions, or works of Divinity, though no unusual accomplice in misrepresentations, &c. such as the Preface herein noted abounds in.

*Non tui auxilio nec defensoribus istis*

*Res Protestantis freta est, nec utitur unquam.*

\* Page iv. L. 15.—† Judges iii. 15. 21.

earnestly deprecated ; for, while it is allowed to possess some, its warmest advocates must admit it has errors\* also, and consequently is not to be admitted as that which should be translated into English, or any other language, for the use of any Church, in preference to pure copies of the Hebrew, in which the old, or the Greek in which the New Testament was originally written. It is also requested to be observed, that it is not the writer's intention, by the preceding pages, to enter into a controversy with the professors of the Roman Catholic Communion, (for many of whom he has the highest respect) nor to animadvert on the principles or errors of their Church ; farther, than they are connected with the artifice of the Preface herein noticed. And nothing but the unprovoked attack, wantonly, made on the pure Protestant translation, could have drawn from him an unfavorable remark ; nor shall any observation, that may hereafter be made, decoy him into a controversial contention, or provoke a reply.

Mutual love and forbearance is the Christian's duty, and a due respect for the Holy Scriptures, in their original languages (or faithful translations of them) as well as their uncorrupted truth, should be the object of every follower of Christ. These are the sentiments of the writer. And that, in their utmost purity and perfection, they may be impartially and extensively disseminated in every nation of the earth, in the respective languages which each of

\* See the word Vulgate in the Appendix.

these nations speaks, and their sacred treasures be thus unlocked, and the knowledge thereof made known to the whole world, as universally “as the waters cover the sea,” is the sincere wish, and earnest prayer of the Author ; who, if only one person shall be convinced of the error into which he may have been led by the artifice of the Preface, will be proud to say,

MILITAVI NON SINE GLORIA


FINIS.

✂ *THE arguments of the Editors being so scattered in different pages of their Preface, that they could not well be confuted in a connected train, in order to enable the Reader to bring under one view the subject of each particular head, it became necessary to add*

## AN APPENDIX,

WHICH MAY ALSO SUPPLY THE PLACE OF

## AN INDEX.



*Adding*, 72, 145,

*Altering*, 24, 25, 65.

*Apocrypha*, not canonical, 77.

*Assertions*, without truth, 16, 29, 53, 73, 77, 78, 81, 82, 83, 98, 99, 100, 101, 103, 104, 105, 107, 113, 114, 139, 141.\*

*Catechism*, Roman Catholic excludes the second commandment, and the reason why, 117.

*Catholic* and *Roman* not the same, 29.

*Catholics*, the Jews were according to the Editors, 26.

*Church*, Roman Catholic, not the *Catholic Church*, 15, 23, 29. Not "the pillar and ground of the truth." (1 Tim. iii. 15,) 17. Not the Church spoken of, (Matth. xviii. 17.) 17. Not the only Church, 20. No universality given to it, 30. No supremacy of, 21, 26. What is the Catholic Church, 20, 22. Antiquity no proof of its superiority, 88, 119, 135.

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\* In the Preface, Page 10, Line 63, the Editors say, νεοφύλον is translated *a young scholar* in the Protestant version: it is there a *novice*.

*Contradictions of the Editors in their Preface, 38, 39, 79, &c. and some of them compared.*

"Page 2—Line 59, 'The Poor' (popish) "ploughman could then laboring the ground, *sing* the hymns and *psalms* either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning and mysteries of the same."—P. 38.

"Page 4, L. 66, The Letter or Text have no error."—52.

"Page 5, Line 57, In scripture lest we miss the sense, we must keep the *very words*."—84.

"Page 6, Line 45, We translate the old vulgar Latin," (Page 88) and "Page 9, Line 36, We translate the Greek," (Page 110.)

"Page 10, Line 34, We are very precise and religious in *following our copy*, the old vulgar Latin," (135, L. 10) and "Page 11, 15, We presume not in hard places to mollify the speeches or phrases, but religiously keep them *word or word, and point for point*."

"Page 5, Line 18," The Protestant who can read, and know what he reads, "is deceived," (and abused) "for saying or *singing the psalms* in metre, or having the creed in rhyme." 39, and 79.

"Page 10, Line 36, It is endlessly corrupted."

"Page xi. Line 36, Why should we be squeamish at *new words* or phrases in the scriptures, which are necessary when we do easily admit and follow words coined in courts and in courtly and other secular writing."

In the title page, "This translation" (the Rhemish) "is diligently compared with the Greek." And "Page 6, Line 61, The vulgate is so exact and precise according to the Greek, both the phrase and the word."

"Page xi. L. 39, *We bind not ourselves to the points of any one copy, point, or Edition of the vulgar Latin*," and "Page 8, 64, The fathers, either Greek or Latin, *did not always exactly cite the words*, but some commodious and God's sense of them," (110.)

*Convictions*, at Assizes and Sessions, 51.\*

*Detractions*, from the text, 19, 20, 24, 58, 73, 117, 145.

*Editors*, inconsistency of, 37, 39, 80, 102, 107, 112, 143, 144, 147. Differ from Pope Pius the Sixth, 36.

*Faith*, spoken of, Rom. i. 8. Not peculiar to Roman Catholics, 27.

*Greek Text*, is the standard, 90, 107.

*Images*, the word avoided by the Rhemists, and why, 117.

*Impositions* on the people by Roman Catholics, 98, 117.

*Misrepresentations*, see assertions.

*Mistranslations*, 18, (note) 25, 54, 57, 60, 64, 96, 108, 118, 121, 126, 128, 141, 145.

*Oath*, of Roman Catholic Bishops, 45.

*Penance*, see Sacrament.

*Perversions*, 70, 114.

*Popes*, differ on the Vulgate, 24, (note) 93, 111.

*Protestants*, abused, 76, 79, 146.† Their translation proved correct, 24, (note) 54, 63, 65, 66, 68, 95, 96, 99, 109, 114, 133, 142.

*Purgatory*, non-existence of, 70, 134.

*Quotations*, false, 93, 103.

*Rhemish Testament*, "translates not the Greek," 88. Has added, 72, 145. Has detracted, 19, 24, &c. see *Detractions*. Has altered the sense, 65, 123; does not support Roman Catholic doctrines, 74, 85. Unsteady and capricious, 24, 54. Only a secondary translation, 135. Different from the original Greek 54, 60, 85,

\* Not having an account of all the convicts when the work went to Press, it became necessary to add it here; and by the most correct that could be obtained, (for the last seven years, and Lent Assizes of the present year) the number stands,

For capital offences,	{	Roman Catholics 708.
	{	Protestants, 64.
For Transportation,	{	Roman Catholics, 901.
	{	Protestants, 137.

† Beside the abuse in these pages, the Patrons of this Preface say, *the Protestants' doctrine is an heresy and a false sect*; and again, *the Church of God calling the Protestants' doctrine heresy in the worst part that can be, and in the worst that ever was, doth right and most justly*. Note on Acts xviii, 22.

104, 123. Admitted that it does differ, 65, 110. Differs from the Vulgate,\* 64, 96, 110. Is not bound by the points of any copy, print, or edition of the Vulgate, 143. Not bound by the Greek or Vulgate, 65, 144. Proves itself erroneous, 54, &c. 57, 60, 63, 64, 68, 110, 133, 138.

*Romans*, the Epistle to the, was written to the Jewish converts, 27, 30.

*Sacrament* of PENANCE, without authority, 57, 60, 63, 121. Said to be "instituted by Christ," confuted, 122; of EXTREME UNCTION without authority, 74, 83.

*Scriptures*, forbid to be read, 8, 33. Though permitted by Pius the Sixth, 36, 38. By Chrysostom, 46. And others, 49. And ordered by Christ himself, 32. Translated into Italian with approbation of the Pope, 31, 33. And in other languages, 49. Not kept from the Jews, 32. Why kept from the people, 40, 117, 145. Perverted, 70, 114.

*Subterfuges*, of the Editors, 102, 104, 121.

*Traditions unwritten*, not produced, xi. Cannot be certain, therefore lead into error, 8, 137. Confuted, 8. Those spoken of by St. Paul were his writings, 11, 13. Not necessary, 8, 15.

*Trent*, Council of, the absurdity of, 126.

*Vulgate*, differs from the Greek, 64, 90, 93, 95, 106, 107, 110, 123, 141. Not better than the Greek, 105. Alleged to be corrected by the Greek, 101. Popes differ about it, 24, (note) 93, 111. Not proved to be correct, as alleged, 119, 125. Proved erroneous, 54, 57, 111, 133. Editors admit it has errors, 110, 113.† The same by Cardinal Bellarmine, 52, ‡ 93. Not more exact than the Protestant translation, 95, 100, 103, 104, 105, 107, 110, 121.

\* Since it does not agree with the Greek, (54, &c.) the true and original standard, and differs from the Vulgate, (64, &c.) its own assumed standard, (88) what has it to depend on? What authority has it to produce? Certainly none, for that of the Editors will not bear it out!!!

† Therefore not a standard fit to be translated, as proved also, 90, 91, 92, 101, 110, 111.

‡ See the quotation there cited from his *Epistola Nuncupatoria* ANTWERPIÆ, 1618, quoted by LE LONG Biblioth. sacr. v. ii. 264.

*James C. Rogers* A *Gift*  
**DISCOURSE**

ON THE  
NATURE, INSTITUTION, AND DESIGN  
OF THE  
HOLY EUCHARIST,  
COMMONLY CALLED  
THE  
SACRAMENT OF THE LORD'S SUPPER.

---

BY  
ADAM CLARKE, LL. D. F. A. S.

---

THE SECOND EDITION,

*Much enlarged and improved.*

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Στήκετε, ἀδελφοί, ἐδραίοι ἐν τῇ πίσει Ἰησοῦ Χριστοῦ, ἐν πατρὶ  
αὐτοῦ καὶ ἀνασῶσι—ἐν ἄρτον κλωντες, ὃ ἐστὶ φάρμακον ἀθανά-  
σιας, ἀντιδοτὸς τοῦ μὴ ἀποθάνειν, ἀλλὰ ζῆν ἐν Θεῷ διὰ Ἰησοῦ  
Χριστοῦ, καθαρτήριον ἀλεξικακόν.

IGNAT. *Epist. ad EPHES. Cap. xx.*

Ye are my FRIENDS, if ye do whatsoever I command you.

JOHN xv. 14.

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## ADVERTISEMENT TO THE SECOND EDITION.

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UPWARDS of six years have elapsed since I first committed this work to the press, at which time I printed a pretty large edition, more in deference to the opinion of my friends, than from any conviction I had of its becoming at all popular; as I had too much reason to fear that professors of Christianity ceased to view the subject in that light in which my work represents it, and in which alone, I think it can be profitable. I am thankful that I have been, at least partly, mistaken. As soon as the work was known, it was generally enquired for; and has been out of print for a considerable time—not having leisure to revise it for a second edition. I have now carefully re-examined the whole, corrected what I have found amiss, and have made several considerable additions; so that I hope I may say, it is now much more worthy of the public attention than it was before. That God has condescended to make it the means of doing much good, I learn with gratitude from several quarters. Many, both of the clergy and laity have been forward to express their approbation, and to encourage me to recommit it to the press. I have taken the first opportunity to do so, and hope that the Great Head of his Church will continue to give it his blessing.

I hope I may say, that since the publication of this little work, the number of faithful communicants has been increased; and several improprieties in this solemn service,

*have been discontinued. If possible, it would be well, were all to think and speak the same on this subject. I have endeavoured to shew it, in what I believe to be its scriptural point of view, viz. as the continual memorial of a sacrificial offering: they who take it in this way, discern the Lord's body, and find the holy communion, spirit and life to their souls. To what extent God might bless this ordinance, were it duly administered, and faithfully received, who can tell?*

*O that the ministers of the sanctuary among all denominations of Christians, would earnestly press this high duty and privilege more frequently and fervently upon the souls of the people! We should then see a sounder and more established state of Christianity. Let the reader remember the words of his Lord, Ye are my friends if ye do whatsoever I command you. Does he not command this? Does he not say, Do this in remembrance of me? And can any Christian soul be guiltless that disobeys this divine command? I do not speak of those who have religious prejudices against the rite itself. I am not to judge another man's servants: but I speak of those incurring guilt who believe they should eat bread and drink wine in remembrance of Christ's passion and death, and either seldom or never do it. If some who received it unworthily, brought judgment upon themselves in consequence, what must we think of those who wholly neglect it? For this cause also, doubtless, many are weak and sickly among us, and many sleep. Let him that readeth understand.*

## PREFACE.

---

IN the following Discourse, I have aimed, not at new discoveries in theology, but to do justice to a subject misconceived by most, and neglected by many. A subject of the utmost consequence to divine Revelation, and to the edification of the church of God. I shall not say, in order to vindicate its publication, that it was done in consequence of the ardent, oft-repeated importunity of many respectable friends.—Whatever may be owing to private friendship, is undoubtedly a high and imperious duty to discharge; but no man can be excused in obtruding on the *public* any thing unworthy its notice, by such motives as these.—The Holy Eucharist I consider a Rite designed by God to keep up a continual remembrance of the doctrine of the ATONEMENT. In this point of view, I thought it was not commonly considered by the generality of Christians: and as I saw various opinions subversive of its nature and design prevailing among professors, I said, *I will also shew my opinion*; in doing which, though I have *brought my knowledge from afar*, I have endeavoured to *ascribe righteousness to my Maker*.

In looking over my work I feel but little pleasure at the appearance of so many quotations in *strange characters*.—I can say in my vindication, I did not *seek* these ; they presented themselves on the respective subjects with which they are connected ; and I accepted their assistance, judging that with many, their testimony would go farther than my own. The plain unlettered reader will have no reason to complain of these, as the sense of each is carefully given ; and the man of learning will not be displeased to have the originals presented here to his view, as he might not have the works from which they are taken, always at hand. These things excepted, I have endeavoured to be as plain and as clear as possible. I have affected no elegance of style : this, my subject did not require ; plain common sense was all I aimed at. I have not even given the work the form of a sermon ; and by the rules of such compositions, I hope no man will attempt to judge of it. I began it in the name of God, and I sincerely dedicate it to his glory. May his blessing accompany the reading of it ! And may the important Doctrine of the *Atonement* made by the death of CHRIST, which it is chiefly intended to illustrate and defend, have free course, run and be glorified, and mighty deeds be done in the name of JESUS !

THE

## INTRODUCTION :

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**C**ONTAINING an Examination of the Question, *Did our Lord eat the Pass-over with his Disciples on the last Year of his public Ministry?*

As I shall have occasion frequently to refer to this subject in the ensuing Discourse; a subject on which the Christian world has been divided for at least 1500 years, the Reader will naturally expect to find some notice taken of the controversy concerning it; and although a *decision* on the case cannot be expected, yet a fair statement of the principal opinions which, at different times, have been held and defended by learned men, should undoubtedly be given.

With no show of propriety could such a controversy be introduced into the body of a Discourse on the Nature and Design of the Lord's Supper; and yet the view I have taken of this ordinance is so intimately connected with the *Pass-over* in general, that to pass by the controversy in silence,

would, by many, be deemed inexcusable. I shall therefore briefly state the principal opinions on this question, the reasonings by which they are supported, and take the liberty to notice that one especially, which I judge to come nearest to the truth. The chief opinions are the *four* following:

I. Christ did *not* eat the Pass-over on the last year of his ministry.

II. He *did* eat it that year, *and at the* same time with the Jews.

III. He did eat it that year, but *not* at the same time with the Jews.

IV. He did eat *a* Pass-over of his own instituting, but widely different from that eaten by the Jews.

I. The first opinion, that our Lord did *not* eat the Pass-over, is thus maintained by Dr. Wall, in his critical notes on Matt. xxvi. 17.

“ Here occurs a question, and a difference between the words of St. *John* and the other *Three* (Evangelists,) concerning the day of the week on which the Jews kept the Pass-over that year, 4746. A. D. 33. It is plain by all the four gospels, that this day on which Christ did, at night, eat the *Pass-over* (or what some *call* the Pass-over,) was Thursday. And one would think, by reading the *Three*, that that was the night on which the *Jews* did eat their *Pass-over-Lamb*; but all the texts of St. *John* are clear that they did not eat it till the

next night, *Friday night*, before which night Christ was crucified and dead, having given up the ghost about the *ninth* hour, viz. three of the clock in the afternoon. St. *John* does speak of a *supper* which Christ did eat on the Thursday night with his Apostles, ch. xiii. 12. ; but he does not call it a *Pass-over-supper*, but, on the contrary, says, it was before the feast of the Pass-over, προ της εορτης του πασχα ; by which, I think, he means the *day before the Pass-over*, or the *Pass-over eve*, as we should say. Now this was the *same night* and *same supper*, which the *Three* do call the *Pass-over*, and Christ's *eating the Pass-over*, I mean, it was the night on which Christ was, (a few hours after supper,) apprehended ; as is plain by the last verse of that thirteenth chapter. But the next day, (*Friday*, on which Christ was crucified,) St. *John* makes to be the *Pass-over-day*. He says, (ch. xviii. 28.) the Jews would not go into the Judgment-hall on *Friday morning*, lest they should be defiled, but that they might *eat the Pass-over*, viz. that evening. And ch. xix. 14. speaking of *Friday noon*, he says, it was the *preparation of the Pass-over*. Upon the whole, *John* speaks not of eating the *Pass-over* at all ; nor, indeed, do the *Three* speak of his eating any *lamb*. Among all the expressions which they use, of *making ready the Pass-over* ; *prepare for me to eat the Pass-over* ; *with desire have I desired to eat this Pass-over with you*, &c. there is no mention of any *lamb* carried to the *Temple* to be slain by

the *Levites*, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine; perhaps, there might be some bitter herbs. So that this seems to have been a *commemorative supper*, used by our Saviour *instead* of the proper *paschal supper*, the eating of a lamb, which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between St. John and the *others*, is only a difference in *words* and in the *names* of things. They call that the *Pass-over*, which Christ used *instead* of it. If you say, why then does Mark, xiv. 12. call *Thursday* the *first day of unleavened bread*, when the *Pass-over* must be killed; we must note their day, (or *παρασκευή*;) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the *lamb* was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

II. He *did* eat the *Pass-over* that year, and at the same time with the Jews.

The late Dr. Newcome, archbishop of Armagh, is of a very different opinion from Dr. Wall; and, from a careful collation of the passages in the Evangelists, concludes, "That our Lord did not *anticipate* this feast, but partook of it with the Jews, on the usual and national day."

“ It appears,” says he, “ from the gospel-history, (see Mark xv. 42. xvi. 9.) that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23. he kept the Pass-over, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2. and in Mark xiv. 1. it is said that the Pass-over, *και τα αζυμα*, were after two days; or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c. and Luke ix. 22, &c.

“ The Evangelists, proceeding regularly in their history, Matt. xxvi. 17. and in the parallel places, Mark xiv. 12, &c. Luke xxii. 7, &c. mention is made of this day, and it is called the first day of unleavened bread, *when they killed the Pass-over*, i. e. by general custom: and St. Luke says that the day came, which, ver. 1. was approaching, when the Pass-over *must* be killed; i. e. by the law of Moses. The 14th of Nisan is therefore meant; which is called *πρωτη αζυμων*, the first of unleavened bread.

“ During the week, therefore, of our Lord's passion, the law of Moses required that the Pass-over should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding; Matt. xxvi. 19, 20.; and the parallel places, Luke xxii. 14, 15.; and therefore he partook of it at the legal time.

“ Mark xiv. 12. Luke xxii. 7. equally prove

that the Jews kept the Pass-over at the same time with Jesus.

“ To the objection, John xviii. 28. that the Jews avoided defilement that they might eat the Pass-over, the Bishop answers, that they meant the *paschal sacrifices* offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation.

To the objection taken from John xix. 14. that the day on which our Lord was crucified, is called *παρασκευη του πασχα*, the preparation of the Pass-over, he replies, that in Mark xv. 42. *παρασκευη*, *preparation*, is the same as *πρὸς αὐξάνου*, *the day before the Sabbath*; and so in Luke xxiii. 54.; therefore by *παρασκευη του πασχα*, we may understand the *preparation before* that Sabbath which happened during the Paschal festival.” This is the substance of what Archbishop Newcome says, both in his *Harmony* and *Notes*. See the latter, pp. 42—45.

To this it is answered that the opinion, which states that our Lord ate the Pass-over the *same day* and *hour* with the Jews, seems scarcely supportable. If he ate it the same hour the Jews ate theirs, he certainly could not have died that day, as they ate the Pass-over on *Friday*, about six o'clock in the evening;—if he did not, he must have been crucified on *Saturday*, the *Jewish Sabbath*, and could not have risen again on the *first* day of the week, as all the Evangelists testify, but on the

*second, or Monday*, which I suppose few will attempt to support. On this, and other considerations, I think this point should be given up. But others argue thus :

“ That Christ *intended* to eat a Pass-over with his disciples on this occasion : and that he *intensely desired it* too, we have the fullest proof from the three first Evangelists. See Matt. xxvi. 1, 2, 3, 17—20. Mark xiv. 1, 12—16. Luke xxii. 1, 7—13. And that he *actually did eat* one with them must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, ch. xxii. 7—18. ; for when Peter and John had received their Lord's command to go and prepare the Pass-over, it is said, ver. 13, *they went and found as he had said unto them ; and they MADE READY THE PASS-OVER ;* i. e. got a lamb, and prepared it for the purpose, according to the law. Ver. 14, *And when the hour was come, (to eat it,) he sat down, ἀνέπεσε, and the twelve Apostles with him.* Ver. 15, *And he said unto them, With desire have I desired to eat this Pass-over with you before I suffer :* where, it is to be noted, that they had now *sat down to eat that Pass-over* which had been before *prepared*, and that every word which is spoken is peculiarly proper to the occasion. *With desire*, says our Lord, *have I desired* τούτο το πάσχα φαγεῖν, *TO EAT THIS VERY PASS-OVER ;* not εσθιειν το πάσχα, *to eat a Pass-over*, or something *commemorative* of it, but τούτο το πάσχα, *THIS very PASS-OVER :* and it is no mean

proof that they were then in the *act of eating the flesh* of the paschal lamb, from the use of the verb φαγεῖν, which is most proper to the *eating of flesh*; as ἐσθίειν, signifies *eating* in general, or *eating bread, pulse, &c.* The same word, in reference to the same act of eating the Pass-over, not to the bread and wine of the holy supper, is used, ver. 16. *For I say unto you I will not any more EAT thereof*, οὐ μὴ φάγω ἐξ αὐτοῦ, *I will not eat of HIM or IT*, viz. the paschal lamb, until it be fulfilled in the kingdom of God; i. e. this shall be the *last* Pass-over I shall celebrate on earth, as I am now about to suffer, and the kingdom of God, the plenitude of the gospel dispensation, shall immediately take place. And then, according to this Evangelist, having finished the eating of the paschal lamb, he instituted the BREAD of the Holy Supper, ver. 19. and afterwards the CUP, ver. 20. though he and they had partaken of the *cup of blessing*, (usual on such occasions,) with the paschal lamb, immediately before.—See ver. 17. Whoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the *time* of eating the Pass-over, that our Lord did actually eat one with his disciples before he suffered.” *What* this Pass-over most probably was, we shall see under the fourth opinion.

III. He did eat the Pass-over that year, but *not* at the same time with the Jews.

Dr. Cudworth, who of all others has handled

this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews about our Saviour's time, often solemnized as well the Passovers as the other feasts, upon the *ferias* next *before* and *after* the sabbaths. And that as the Jews in ancient times reckoned the *new moons* not according to astronomical exactness, but according to the *φαις*, or moon's *appearance*; and, as this *appearance* might happen a day *later* than the *real* time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *φαις*, or *appearance* of the *new moon*. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

“ In the great or outer court, there was a house called *Beth Yazeq*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried *מקדש* *mekuddash*, *it is sanctified*; and the people standing by, caught the word from him, and cried *mekuddash*! *mekuddash*! But if, when the consistory had sat all the day, and there came no approved

witnesses of the *phasis*, or *appearance of the new moon*, then they made an intercalation of one day in the former month, and decreed the following *one-and-thirtieth* day to be the calends. But, if after the *fourth* or *fifth* day, or even *before the end of the month*, respectable witnesses came from far, and testified they had seen the new moon, in its due time : the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

“ As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect—*That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.* This, Dr. Cudworth supposes, actually took place in the time of our Lord, and “ as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true *φασις*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the Pass-over on that day ; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following.” Dr. C. further shews from Epiphanius, that there was a *contention*, *θόρυβος* a *tumult*, among the Jews about the Pass-over, that very year. Hence, it is

likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true *φασίς phasis*, was only the *preparation* or *antecedent* evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the *Karaïtes*, who do not acknowledge the authority of the Sanhedrin, but also the *Rabbins* themselves grant, that where the case is *doubtful*, the Pass-over should be celebrated *with the same ceremonies*, two days together; and, it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and, that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose: as in one year, there were not fewer than 256,500 lambs offered. See Josephus, WAR, b. vii. c. 9. sect. 3. In Matt. xxvi. ver. 17. it is said, Now the first *day* of the *feast* of unleavened bread, (τῇ δὲ πρώτῃ των ἀζύμων) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Pass-over? As the *feast* of unleavened bread did not begin till the day after the Pass-over, the fifteenth day of the month, (Lev. xxiii. 5, 6. Num xxviii. 16, 17.) *this* could not have been properly the *first day* of that *feast*: but as the Jews began to eat unleavened bread on the fourteenth day, (Exod.

xii. 18.) this day was often termed the *first of unleavened bread*. Now, it appears, that the Evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv. 12. Luke xxii. 7.

At first view this third opinion, which states that Christ did eat the Pass-over with his disciples that year, but not in the same hour with the Jews; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For, it follows, from what has already been remarked, that our Lord and his disciples ate the Pass-over some hours before the Jews ate theirs; for they, according to custom, ate theirs at the end of the *fourteenth* day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at *sun-setting*; we, at *mid-night*. Thus Christ ate the Pass-over the *same day* with the Jews, but not on the *same hour*. Christ, therefore, kept this Pass-over the beginning of the fourteenth day, the precise day in which the Jews had eaten their first Pass-over in Egypt: see Exod. xii. 6—12. And in the same part of the same day in which they had sacrificed their first paschal lamb, viz. *between the two evenings*, i. e. between the sun's declining west and his setting, about the third hour, Jesus our Pass-over was sacrificed for us. For, it was about the third hour, (Mark xv. 25.) when Christ was nailed to the cross, and about the ninth hour,

(Matt. xxvii. 46. Mark xv. 34.) Jesus knowing that the Antitype had accomplished every thing shadowed forth by the Type or Paschal Lamb; he said, it IS FINISHED, *τετελεσται completed, perfected*, and having thus said, he bowed his head, and dismissed his spirit, *παρέδωκε το πνευμα*. John xix. 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his pass-over *some hours* before the Jews; in general, ate theirs; which is, that, if our Lord did eat the Pass-over the evening before the Jews, in general, ate *theirs*, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood was not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it may be answered—First, we have already seen that, in consequence of the immense number of sacrifices to be offered on the Paschal solemnity, it was highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that *one* altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen that, in cases of

doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the Pass-over both days ; and that it is probable such a dubious case existed at the time in question. In any of these cases, the lamb might have been killed and its blood sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true Paschal Lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own *institution* in this, as he had done before in the case of the *Sabbath*. At any rate, as it seems probable that he ate the Pass-over at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone towards a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have *sat* or *reclined* at table all the time they ate what is supposed above, to have been the Pass-over, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it ; for, though the terms ἀνεπεσσε, Matt. xxvi. 20. and ἀνεκλιτο, Luke xxii. 14. are used in reference to their eating that evening, and these words signify *reclining at table*, or on a *couch*, as is the custom of the Orientals ; it does not follow that they must

necessarily be restrained to that meaning: nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish church.

IV. He did eat *a* Pass-over of his own instituting, but widely different from that eaten by the Jews.

Mr. Toinard, in his Greek Harmony of the Gospels, strongly contends, that our Lord did *not* eat what is commonly *called* the Pass-over this year, but another, of a mystical kind. His chief arguments are the following :

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the Pass-over; but the *preceding* evening, on which the Pass-over could not be legally offered. The conclusion is evident from the following passages: John xiii. 1. *Now before the feast of the Pass-over, Jesus knowing, &c.—v. 2. And supper, (not the paschal, but an ordinary supper,) being ended, &c.—v. 27. That thou doest, do quickly.—v. 28. Now no one at the table knew for what intent he spake this.—v. 29. For some thought, because Judas had the bag, that Jesus had said unto him: Buy what we have need of against the feast, &c.—Ch. xviii. 28. Then led they Jesus from Caiaphas to the Hall of Judgment, and it was early; and they themselves went not into*

*the Judgment-Hall lest they should be defiled, but that they might eat the Pass-over.—Ch. xix.*

14. *And it was the preparation of the Pass-over, and about the sixth hour.* Now, as it appears that, at this time, the disciples thought our Lord had ordered Judas to go and bring what was necessary for the Pass-over, and they were then supping together, it is evident it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the Hall of Judgment, that they had not as yet eaten the Pass-over. These words are plain, and can be taken in no other sense without offering them the greatest violence.

Mr. Toinard, having found that our Lord was crucified on the sixth day of the week, (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar æra, and that the paschal moon of that year was not in conjunction with the sun till the *afternoon* of Thursday the 19th of March, and that the *new moon* could not be seen in Judea until the following day, (Friday,) concluded, that the intelligence of the *φασίς*, or appearance of the *new moon*, could not be made by the witnesses to the *beth din*, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, *Nisan*, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3d, on which Christ died, was the 14th of *Nisan*, (not the

15th,) the day appointed by the law for the celebration of the Pass-over. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bullialdus, (Mr. Bouilleau.)

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonize. That Jesus ate the Pass-over with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is *assumed* there, to make the whole consistent, is, that the Jews, that year, held the Pass-over both on the 13th and 14th of Nisan, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the Pass-over that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the Pass-over; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease, by substituting *a* Pass-over for *the* Pass-over; and simply assuming, that our Lord at

this time instituted the Holy EUCHARIST in *place* of the PASCHAL LAMB ; and thus it will appear he ate a Pass-over with his disciples the evening before his death, viz. the *mystical* Pass-over, or Sacrament of his body and blood ; and that this was the Pass-over which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard ; and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass :—our Lord did eat a Pass-over with his disciples some short time before he died :—the question is, *what* Pass-over did he eat—the regular *legal* Pass-over, or a *mystical* one ? That he ate a Pass-over is, I think, demonstrated ; but whether the *literal* or *mystical* one is a matter of doubt. On this point, good and learned men may innocently hesitate and differ : but, on either hypothesis, the text of the Evangelists is unimpeachable, and all shadow of *contradiction* done away ; for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation of the Pass-over* must be considered as implying no more than—1. Providing a convenient room.—2. Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful.—3. Making inquisition for the leaven, that every thing of this kind might be removed from the house where the Pass-over was to be eaten, according to the very strict and awful command of God, Exod. xii. 15—20. xxiii. 15. and

xxxiv. 25. These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8—11. and which, on their arrival at the city, they punctually executed. See Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and the holy Sacrament instituted, which should, in the Christian church, take place of the Jewish Pass-over ; and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross : for, as the paschal lamb had shewed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy : and eating *bread* and drinking *wine*, in the manner recommended by our Lord, must be considered as complete a symbolical representation of His passion and death, as the slaying and eating of the paschal lamb.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is, therefore, very likely that he did not *literally* eat the Pass-over this year ; and may I not add, that it is more than probable that the Pass-over was not eaten in the whole land of Judea on this occasion. The rending of the vail of the Temple, (Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45.) the terrible earthquake, (Matt. xxvii. 51—54.) the dismal and unnatural darkness which was over the whole land of Judea from the sixth hour, (twelve o'clock,) to the ninth hour,

(i. e. three o'clock in the afternoon,) with all the other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appal this guilty nation ; and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most dreadful portents ; and it would be absurd to suppose that, under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My Readers will, probably, be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge ; nevertheless, I think the plan of reconciling the texts of the Evangelists, particularly St. Luke and St. John, which I have adopted above, is natural, and I am in hopes will not appear altogether unsatisfactory to my Readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail ; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is, probably, the nearest period in which accurate information on this point can be expected. “ *Je suis*

*trompé,*” says Bouilleau, “*si cette question peut être jamais bien éclaircie.*”—If I be not mistaken, this question will never be *thoroughly* understood.

To conclude—It would be presumptuous to say, Christ *did* eat the Pass-over this last year of his ministry: it would be as hazardous to say, *he did not* eat it: the *middle* way is the safest; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our Paschal Lamb, has been sacrificed for us; and that he has “instituted the Holy Eucharist to be a perpetual memorial of that his precious death, until his coming again:” and, “they who with a sincere heart, and true faith in his passion and death, partake of it, shall be made partakers of his most blessed Body and Blood.” Reader, praise God for the atonement; and rest not without an application of it to thy own soul.

*Praise God from whom all blessings flow  
Praise Him all Creatures here below  
Praise Him above ye heavenly Host  
Praise Father Son, and Holy Ghost  
From all that dwell below of His  
Let all Creatures praise arise  
Let the Redeemer's Name be sung  
Thro every land by every tongue—*

Eternal are thy mercies Lord  
Eternal truth attends thy word  
Thy praise shall sound from shore to shore  
Till suns shall rise, & set no more

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A  
DISCOURSE  
ON THE NATURE AND DESIGN  
OF THE  
EUCCHARIST,  
OR  
SACRAMENT OF THE LORD'S SUPPER.

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*DO this in remembrance of ME*, is a command by which our blessed Lord has put both the affection and piety of his disciples to the test. If they love him, they will keep his commandments; for, to them that love, *his commandments are not grievous*. It is a peculiar excellence of the Gospel œconomy, that all the *duties* it enjoins, become the highest *privileges* to those that obey.

Among the ordinances prescribed by the Gospel, that, commonly called the *Sacrament of the Lord's Supper*, has ever held a distinguished place; and the church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every soul that professed faith in Christ Jesus, and sought for salvation through his blood alone. Hence it was ever held in the highest estimation and reverence; and the great High Priest of his church has shewed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain; while, by eating of that bread, and drinking of that cup,

they endeavoured to shew forth his death, and realize the benefits to be derived from it.

If Jesus, in his *sacrificial* character, met with opposition from the inconsiderate, the self-righteous, and the profane; no wonder that an ordinance, instituted by himself for the express purpose of keeping up a continual memorial, by means of the most expressive emblems, of his having died for our offences, was decried, neglected, and abused. The spirit of innovation and error left no means untried to pervert its meaning, restrain its influence, and decry its effects; but the true followers of God overcame all by the blood of the Lamb, and by their testimony; and, for holding fast faith and a good conscience in reference to this sacred ordinance, how many of them were cruelly tortured; and not a few, on this very account, gloriously maintaining the truth, were obliged to seal it with their blood.

The sanguinary persecutions, raised up in this land against the Protestants, in the days of that weak and worthless Queen, Mary I., were levelled principally against the right use of this ordinance. It was not because our fathers refused to obey the then constituted authorities of the state, that they were so cruelly and barbarously oppressed and murdered; it was not because they were not subject to every ordinance of man, not only for wrath (fear of punishment) but for conscience sake, that they had trial of cruel mockings; but because they believed concerning this divine ordinance, as Jesus Christ had taught them; and boldly refused to prefer the *ignorance* of man, to the *wisdom* and *authority* of God.

The abomination which maketh desolate had got into the holy place; the State, corrupt and languid in every department, had resigned the administration of all affairs into the hands of a church illiterate and profligate beyond all example and precedent. In this awful situation

of affairs, the genuine followers of God shewed themselves at once, not in opposition to a tyrannical government, but in opposition to a corrupt and unprincipled priesthood. They *would* not, because they *could* not believe, that a little flour and water kneaded together, and baked in an oven, or any where else, were the body and blood of the Saviour of the world—the God who made the heavens and the earth, and the only object of religious adoration!—"Away," said the murderous priests, "with such fellows from the earth! they are not fit to live: let them have judgment without mixture of mercy, and anticipate their final damnation by perishing in the flames!"—And they, rather than defile their conscience, or deny their God, embraced death in its most terrific forms; and, through the medium of Smithfield flames, were hurried into a distinguished rank among the noble army of martyrs! but their fall became the fall of the sanguinary power by which they were slaughtered: *and the blood of these Martyrs was the seed of the church.*

"Godlike men! how firm they stood!  
Seeding their country with their blood."

In this most honourable contest, besides the vast numbers who suffered by fines, confiscation, and imprisonment, not less than 277 persons fell a sacrifice to the ignorance, bigotry, and malevolence of the papal hierarchy. Among these were, *one* ARCHBISHOP, *four* BISHOPS, *twenty-one* CLERGYMEN, *eight* LAY GENTLEMEN, *eighty-four* TRADESMEN, *one hundred* HUSBANDMEN, *fifty-five* WOMEN, and *four* CHILDREN, who were all *burnt alive*, and this with circumstances of cruelty and horror, which surpassed the bloodiest persecutions of pagan antiquity! But they conquered, and were glorious in their death; and have handed down to us, uncorrupted,

those living *oracles* and that *holy worship*, which were their support and exultation in the cloudy and dark day. Do their descendants lay these things to heart, and prize that holy ordinance, on account of which their forefathers suffered the loss of all things? Are we indifferent whether, on this point, *orthodoxy* or *heterodoxy* prevail? Or, what is of infinitely worse consequence, have we so neglected or misused this holy ordinance, until we have at length ceased to *discern* the *Lord's body*? Is it not to be feared, that the sacrament of the Lord's supper has fallen into disuse with many, because they do not understand its nature and moral obligation? And can it be deemed invidious to express a fear, that possibly, much of the blame attaches to the ministers of the gospel, because they are remiss in urging the commandment of their Lord, and shewing the high privileges of those who conscientiously obey it? To remedy this defect, as far as it relates to myself, I shall endeavour to set before the Reader some observations on

I. The Nature and Design of this institution.

II. The Manner of its celebration.

III. The proper meaning of the different Epithets given to it in the Scriptures, and by the primitive church. And then,

IV. Add a few reasons to enforce the due and religious celebration of it, principally deduced from the preceding observations.

1. As our blessed Lord celebrated this ordinance immediately after his eating what St. Luke calls the *Pass-over* with his disciples, and for which, I shall, by and bye, prove he intended it to be the *substitute*; it may be necessary to say a few words on that ancient rite, in order the more particularly to discern the connexion subsisting between them, and the reference they have to each other.

The PASS-OVER (פסח *pesach*) was a sacrifice ordained by the Lord in memory of Jehoah's *passing-over* (according to the import of the word) the houses of the Israelites, when he destroyed all the first-born in the land of Egypt; and was certainly designed to prefigure not only the true paschal lamb, the Lord Jesus Christ, who was sacrificed for us, (1 Cor. v. 7.) but also the reception which those might expect who should flee for refuge to lay hold on the hope set before them, by the sprinkling of the blood of Jesus. As this is a point of considerable importance, in reference to a right understanding of the Nature and Design of the Lord's Supper; it may be necessary to shew more particularly, both from the Scriptures and the ancient Jewish and Christian writers, that the paschal lamb was considered by them as a sacrifice of a *piacular* nature.

God had required that all sacrifices should be brought to the Tabernacle or Temple, and there offered to him; and this was particularly enjoined in respect to the *Pass-over*: so Deut. xvi. 5. *Thou shalt not sacrifice the Pass-over within any of thy gates; but at the place which the Lord thy God chooseth to place his name in, there thou shalt sacrifice.* And this divine injunction was more particularly attended to in the case of the *Pass-over* than in any other sacrifice; so that the ancient Jews themselves have remarked, that, even in the time when *high places* were permitted, they dared not to sacrifice the *Pass-over* any where but in that place where God had registered his name: thus Maimonides, in *Halachah Pesach*, c. 1.

Dr. Cudworth, who has written excellently on this subject, has proved at large, from the Scriptures and the ancient Jewish doctors, that the *Pass-over* was ever considered by them as a *sacrificial* rite. To which may be added, that Josephus considered it in the same light, by calling it θυσις, A SACRIFICE; and Trypho, the Jew, in his conference

with Justin Martyr, speaks of προβατον του πασχα θειν, SACRIFICING the paschal lamb. Maimonides, in the tract above referred to, written expressly on this subject, speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. Another of their best writers, Rab. Bechai, Com. in Levit. ii. 11. says, that "the paschal sacrifice was instituted in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt." And St. Paul puts the matter beyond dispute, by saying, το πασχα ἡμῶν ὑπὲρ ἡμῶν εθυθη, Χριστος, our Pass-over, Christ, is SACRIFICED FOR us; ὑπὲρ ἡμῶν, on our account, or in our stead. It is worthy of remark, that when the Pass-over was first instituted, a lamb was slain in every family, not by the hands of a *priest*, for that would have been impossible, as only *one* existed who had been divinely appointed; but by the *first-born* in every family, who were all considered as priests, till the consecration of the whole tribe of *Levi* to this office; in consequence of which the first-born were *redeemed*, i. e. exempted from this service, by paying a certain sum to the sanctuary.

Justin Martyr, in his conference with Trypho the Jew, maintains this sentiment in a very strenuous manner, shewing from the Scriptures, and the nature of this sacrificial rite, that it was a type of *Christ crucified for the sin of the world*. One circumstance which he asserts, without contradiction from his learned opponent, is, I think, worthy of notice; whether the reader may think it of much consequence to the present subject or not. "This lamb," says he, "which was to be entirely roasted, was a symbol of the punishment of the cross, which was inflicted on Christ. Το γὰρ ὀπτωμενον προβατον, σχηματιζομενον ὁμοίως τῷ σχηματι σου σταυρου, ὀπτατι. Εἰς γὰρ ὀρθίῳς ὀξελισκος διαπερονεται ἀπο τῶν κατωτατῶν μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μεταφρενον, ὡς προσαρτῶνται καὶ αἱ χεῖρες τοῦ προβατου. "For the lamb which was roasted was so placed

as to resemble the *figure of a cross* : with one spit it was pierced longitudinally, from the tail to the head ; with another it was transfixcd through the shoulders, so that the fore legs became extended :” *vid. Just. Martyri Opera*, Edit. Oberther. Vol. II. p. 106. To some this may appear trifling ; but it has seemed right to the wisdom of God to typify the most interesting events by emblems of comparatively less moment. He is sovereign of his own ways, and he chuses often to confound the wisdom of the wise, not only by the foolishness of preaching ; but also by the various *means* he employs to bring about the great purposes of his grace and justice. The manner of this roasting was certainly singular ; and of the fact we cannot doubt, for Trypho himself neither attempted to ridicule nor deny it.

But, while I am considering the testimony of Justin Martyr, there is another passage still more extraordinary which I wish to place before the reader. In his dispute with this learned and captious Jew, he asserts, that the Jews, through their enmity to the Christian religion, had *expunged several passages* from the sacred writings, which bore testimony to Christ, and to his vicarious sufferings and death ; and of which (at the challenge of Trypho, who denied the fact,) he produces several instances, among which the following is the most remarkable :—When Ezra celebrated the Pass-over, as is related Ezra vi. 19, &c. Justin says, he spoke as follows :

—Και ειπεν Εσδρας τω λαω, τουτο το πασχα ο σωτηρ ημων, και η καταφυγη ημων· και εαν διανοηθητε, και αναβη υμων επι την καρδιαν, οτι μελλομεν αυτον ταπεινουν εν σημειω, και μετα ταυτα ελπισωμεν επ’ αυτον, ου με ερημωθη ο τοπος ουτος εις τον απαντα χρονον, λεγει ο Θεος των δυναμεων. Εαν δε μη πισευσητε αυτω, μηδε εισακουσητε του κηρυγματος αυτου, εσεσθε επιχαρμα τοις εθνεσι. “ And Ezra spoke unto the people, and said :—“ This PASS-OVER is our SAVIOUR and our REFUGE : and if ye shall understand and ponder it in your heart,

that we shall in time to come afflict, HIM for a sign ; and if afterwards we believe on him, this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on HIM, nor hear HIS preaching, ye shall be a laughing-stock to the Gentiles :” *vid. Just. Martyri Opera*, Edit. Oberther, Vol. II. p. 196. This, Justin asserts, the Jews had blotted out of the *Septuagint* translation ; and, if so, they took care to expunge it from the *Hebrew* also ; for, at present, it exists in neither. Allowing this passage to be authentic, it is a full proof of my position, that the paschal lamb was an *expiatory* sacrifice, and that it prefigured the death and atonement of Jesus Christ. But of this the proofs already produced are sufficient ; particularly that from St. Paul, independently of the quotation from Justin Martyr.

It is also worthy of remark, that, even after the consecration of the tribe of Levi, and the redemption of the first-born, it was the custom for the people to kill their own Pass-overs ; but the *sacrificial act*, the *sprinkling of the blood*, belonged solely to the priests. “ *Five things*,” says Rab. Abarbanel, “ were to be done by *those who brought a sacrifice*, and *five things* by the *priest*. The first five were—1. Laying on of hands.—2. Killing.—3. Flaying.—4. Cutting up.—5. Washing the intestines. Those done by the priests were—1. Receiving the blood into a vessel.—2. Sprinkling it upon the altar.—3. Putting the fire upon the altar.—4. Laying the wood in order upon the fire.—5. Putting the pieces of the victim in order on the wood.” Here we see the part which both the people and priests took in their sacrifices ; and these circumstances will give us additional light in another part of this discourse : only we must observe, that the paschal lamb was never *cut up*, nor burnt ; it was roasted whole, and eaten by the offerer and his family.

The manner of celebrating the paschal sacrifice is particularly detailed in the Mishna, “a monument of such antiquity as cannot,” says Dr. Cudworth, “be distrusted in these rites.” Nothing, say the Rabbins, was killed before the morning sacrifice, and after the evening sacrifice nothing but the Pass-over. The evening sacrifice was usually killed between the eighth and ninth hour, i. e. half an hour after *two* in the afternoon, and offered between the ninth and tenth, i. e. half an hour after *three*. But, in the evening of the Pass-over, the *daily sacrifice* was killed an hour sooner; and after that began the killing of the Passover, which was to be done *between the two evenings*, *בין הערבים* *been haárbayeem*, Exod. xii. 6.; the first of these evenings began at *noon*, from the sun’s declination towards the west, and the second at *sunset*. But the paschal lamb might be killed *before* the daily sacrifice, provided there was a person to stir the blood and keep it from coagulating, till the blood of the daily sacrifice was sprinkled; for that was always sprinkled first. The lambs, says the Mishna, were always killed by three several companies: this they founded on Exod. xii. 6. *And the whole ASSEMBLY of the CONGREGATION of ISRAEL shall kill it in the evening*; understanding the words *קהל kahal*, *עדת edeth*, and *ישראל yishrael*, as implying *three* different companies; by the first they meant the *priests*, by the second the *Levites*, and by the third the *people* at large: when once the Court was full, they shut to the doors, and the priests stood all in their ranks, with round-bottomed vessels in their hands, some of gold, and some of silver, to receive the blood. Those who held the golden vessels stood in a rank by themselves, as did those who held the silver vessels.—These vessels had no *rim* at the bottom, lest they should be set on the ground, and the blood congeal in them. The priests then took the blood, and handed it from one

to another, till it came to him who stood next the altar, who sprinkled it at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed. The *hanging up* was deemed essentially necessary, in-  
 so-much that if there was no convenience to suspend it, two men, standing with their hands on each other's shoulders, had the lamb suspended to their arms till the skin was flayed off. When flayed, it was opened, and the *inwards* taken out and laid on the altar; and then the owner took up the lamb with its skin, and carried it to his own house. The first company being dismissed, the second came in, and the door was shut as before; and after these the third company: and for every company they sang anew the הלל *hallel*, or paschal hymn, which begun with Psal. cxiii. *Praise ye the Lord*, הללוי יהוה *halleluyah*, and ended with Psalm cxviii. This singing continued the whole of the time which was employed in killing the lambs. When they ended the *hallel*, they began it a second time, and so on till the third time; but it was never sung *entirely* the third time, as the priests had generally finished by the time they came to the beginning of Psal. cxvi. *I love the Lord, because he hath heard my voice, &c.* When the lamb was brought home, they roasted it on a spit made of the wood of the *pomegranate tree*; for *iron* was prohibited, and also, all wood that emitted *moisture* when brought near to the fire; but, as the wood of the pomegranate was free from moisture, it was commanded to be used on this occasion. See *Mishna*, by Surenhusius, Vol. II. pag. 135. Tract. פסחים *Pesachim*. These are the most essential matters mentioned in the *Mishna*, relative to this solemnity, some of which tend to cast much light on our Lord's words and conduct on this occasion.

That the Holy Eucharist was instituted in *place* of the *Pass-over* has been largely proved by many, as also that *baptism* succeeded to *circumcision*. Dr. Waterland, who

has summed up the opinions of learned men on this subject, observes, that there are *resembling* circumstances common to the Jewish and Christian Pass-over, which may be divided into two kinds.—I. Some relating to the things themselves.—II. Some to the *phrases* and *forms* made use of in both.

I. Of the first sort are these :—1. The Pass-over was of *divine* appointment, and so was the Eucharist.—2. The Pass-over was a *sacrament*, and so is the Eucharist.—3. The Pass-over was a *memorial* of a great deliverance from temporal bondage ; the Eucharist is a *memorial* of a *greater* deliverance from *spiritual* bondage.—4. The Pass-over *prefigured* the death of Christ *before* it was accomplished ; the Eucharist *represents*, or *figures* out, that death now *past*.—5. The Pass-over was a kind of *fæderal* rite between God and man ; so is the Eucharist, as it points out the blood of the sacrifice offered for the ratification of the covenant between God and man.—6. As no person could partake of the paschal lamb before he was *circumcised*, Exod. xii. 43.—48. ; so, among the early followers of God, no person was permitted to come to the Eucharist till he had been *baptized*.—7. As the Jews were obliged to come to the Pass-over free from all defilements, unless in case of burying the dead, which, though a defilement, was nevertheless unavoidable, Numb. ix. 6, 9. : so the Holy Scripture commands every man to examine himself before he attempts to eat of this bread, or drink of this cup ; and to purge out the old leaven of malice and wickedness, 1 Cor. xi. 27—29. —8. As the *neglect* or *contempt* of the Pass-over subjected a man to be *cut off from Israel*, Exod. xii. 15. Numb. ix. 13. ; so, a contempt and rejection of, at least, the *thing signified* by the Holy Eucharist, viz. the atoning sacrifice of the Lord Jesus, must necessarily exclude every man from the benefits of Christ's passion and death.—9. As the Pass-

over was to continue as long as the Jewish law was in force; so the Eucharist is to continue till Christ shall come to judge the world.

II. The second sort of resembling circumstances concerns the particular *forms* and *phrases* used in the institution.—1. In the paschal supper, the master of the house *took bread*, and *gave thanks to God*, who had provided it for the sustenance of man. Our Lord copied this circumstance precisely in the institution of the Eucharist.—2. It was also a custom for the master of the house to *break the bread*, either before or after the benediction offered to God;—that our Lord copied this custom, every reader knows.—3. The master of the house *distributed* this broken bread, for it does not appear that the family were permitted to take it themselves; so our Lord, after having broken the bread, *gave it to the disciples*, saying, *Take, eat, &c.*—4. In the paschal feast the master was accustomed to *take a cup of wine*, and pronounce a benediction to God, or thanksgiving over it, after which it was termed *the cup of blessing*; to this circumstance St. Paul particularly alludes, when he says, *The cup of blessing which we bless, is it not the communion of the blood of Christ?* 1 Cor. x. 16.—5. At the institution of the Pass-over, it was said, *The blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, &c.* Exod. xii. 13. The blood was a *token* or *sign* of the *covenant*, or agreement, then made between God and them, and ratified partly by pouring out the blood of the paschal lamb, and partly by feeding on the flesh of this sacrifice. In the institution of the Eucharist, our Lord says, *This cup is the new covenant in my blood, which is shed for you, and for many, for the remission of sins.* The *cup*, here, is put for *wine*; and *covenant* is put for the *token* or *sign* of the covenant. The *wine*, as representing Christ's blood, an-

swers to the blood of the *Pass-over*, which was typical of the blood of our Lord; and the *remission of sins* here, answers to the *passing over* there, and *preserving from death*.—6. At the paschal feast, there was a *declaration* of the great things which God had done for that people; and our Lord makes use of the Eucharist to declare and point out the great mercy of God in our redemption; for it shews forth the Lord's death, (and, consequently, all the benefits to be derived from it,) till he himself shall come to judge the world.—7. At the paschal solemnity, they were accustomed to sing a hymn of praise to God, (see before, p. 38.) and this part of their conduct our Lord and his disciples exactly copied—*And when they had sung a hymn, they departed, &c.*

The many *resembling* circumstances, real and verbal, abundantly shew, that this *holy Eucharist* was, in a great measure, copied from the *paschal feast*, and was intended to *supply its place*; only heightening the design, and improving the application. See Dr. WATERLAND'S *Review of the Doctrine of the Eucharist*, p. 64, &c.

Having now proved that the paschal lamb was a *sacrifice*; and seen that it prefigured the atonement made by Christ our *Pass-over*; and that in *his* death, and the circumstances attending it, the whole typical reference of that solemnity was not only verified but fulfilled: and having also seen that it was in reference to the great atonement typified by the *Pass-over*, and also that it was in the *place* of that ancient ordinance that our Lord instituted the holy sacrament of his last supper; I shall now, more particularly,

II. Consider this divine institution, and the manner of celebrating it.

To do this, in the most effectual manner, I think it necessary to set down the text of the three Evangelists, who

have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians, which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange, that although John, (chap. xiii. v. 1—38.) mentions all the circumstances preceding the holy supper, and, from chap. xiv. 1—36. the circumstances which succeeded the breaking of the bread, and in chapters xv. xvi. and xvii. the discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three Evangelists had written; and on his conviction, that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

## MATT. XXVI.

V. 26. And as they were eating, Jesus took bread and blessed it, (*ευχαριστας* and blessed God,) and brake it, and gave it to the disciples, and said Take, eat; this is my body.

## MARK XIV.

V. 22. And as they did eat, Jesus took bread and blessed, (*ευχαριστας*, blessed God,) and brake it, and gave to them, and said, Take, eat; this is my body.

## LUKE XXII.

V. 19. And he took bread and gave thanks, (*ευχαριστας*, i. e. to God,) and brake it, and gave unto them, saying:

This is my body, which is given for you:  
This do in remembrance of me.

## 1 COR. XI.

V. 23. The Lord Jesus, the same night in which he was betrayed, took bread;

V. 24. And when he had given thanks, (*καὶ ευχαριστίας*, i. e. to God,) he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

*After giving the bread, the discourse related, (John xiv. v. 1—31. inclusive,) is supposed by Bishop Newcome to have been delivered by our Lord, for comfort and support of his disciples under their present approaching trials.*

V. 27. And he took the cup, and gave thanks, (*ευχαριστίας*,) and gave it to them, saying: Drink all of it.

V. 28. For this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins.

V. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

V. 23. And he took the cup, and when he had given thanks, (*ευχαριστίας*,) he gave it to them; and they all drank of it.

V. 24. And he said unto them, This is my blood of the New Testament, which is shed for many.

V. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

V. 20. Likewise also the cup, after supper, saying;

This cup is the New Testament in my blood, which is shed for you.

V. 25. After the same manner, also, he took the cup, when he had supped, saying:

This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

*After this, our Lord resumes that discourse which is found in the 15th, 16th, and 17th chapters of John, beginning with the last verse of chap. xiv. and concluding with the first verse of chap. xv.*

V. 30. And when they had sung a hymn, they went out into the Mount of Olives.

V. 26. And when they had sung a hymn, they went out into the Mount of Olives.

V. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him.

V. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.

## JOHN XIV.

From the preceding harmonized view of this important transaction, as described by *three* EVANGELISTS and *one* APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

1. *As they were eating* (Matt. xxvi. v. 26.) either an *ordinary* supper, or the *paschal lamb*, as some think.—(See the Introduction.)

2. *Jesus took bread*.—Of what kind? *Unleavened* bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, (v. 17.) i. e. the 14th of the month Nisan, when the Jews, according to the command of God, (Exod. xii. 15—20. xxiii. 15. and xxxiv. 25.) were to purge away all *leaven* from their houses; for he who sacrificed the Pass-over, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and, therefore, was to be cut off from the congregation of Israel. *Leo*, of Modena, who has written a very sensible treatise on the *Customs of the Jews*, observes, “That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely *new* for baking, or else have a set for the purpose, which are dedicated solely to the service of the Pass-over, and never brought out on any other occasion.”

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8. *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are*

*unleavened. For even Christ, our Passover, is SACRIFICED for us ; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth.*

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then *unleavened, unyeasted* bread should be used. In every sign or type, the thing *signifying* or pointing out that which is *beyond* itself, should either have certain *properties*, or be accompanied with certain *circumstances*, as *expressive as possible* of the thing *signified*. Bread, simply considered in itself, may be an emblem apt enough of the *body* of our Lord Jesus, which was given for us ; but the design of God was evidently that it should not only point out this, but also the *disposition* required in those who should celebrate both the *antitype* and the *type* ; and this the apostle explains to be *sincerity and truth*, the reverse of *malice and wickedness*. The very *taste* of the bread was instructive : it pointed out to every communicant, that he who came to the table of God with *malice* or *ill-will* against any soul of man, or with *wickedness*, a profligate or sinful life, might expect to eat and drink judgment to himself ; as not discerning that the Lord's body was sacrificed for this very purpose, *that all sin might be destroyed* ; and that sincerity, *εὐκρίνεια*, such purity as *the clearest light can discern no stain in*, might be diffused through the whole soul ; and that *truth*, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions been of the *common* kind, it would have been perfectly unfit, or improper, to have communicated these *uncommon significations* ; and, as it was *seldom* used, its rare occurrence would make the emblematical representation more deeply impressive, and the *sign* and the thing *signified* have their due correspondence and influence.

These circumstances considered, will it not appear that

the use of *common bread* in the sacrament of the Lord's Supper is highly improper? He who can say, "*This is a matter of no importance*," may say, with equal propriety, the *bread* itself is of no importance; and another may say, the *wine* is of no importance; and a third may say, "*neither bread nor wine is any thing, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless.*" Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the *letter* and *form* of religion abolish religion itself.—Many have already acted in this way, not only to their loss, but to their ruin, by shewing how profoundly wise they are above what is written. Let those, therefore, who consider that *man shall live by every word which proceedeth from the mouth of God*, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. I grant, that it is probable that their use of *unleavened bread* in the sacrament of the Lord's Supper may excite the sneer of the profane, or the pretended pity of those who think, in spirituality, they are above that which is infinitely above them; yet while the conscientious followers of God dare even to be *singular* in that which is right, and are not ashamed of Christ and his words, they shall be acknowledged by him when he comes in the kingdom and glory of his Father. I leave these remarks with the conscientious reader: but in this opinion I am not singular, as the *Lutheran church* makes use of unleavened bread to the present day.

3d. *And blessed it.*—Both St. *Matthew* and *Mark* use the word *ευλογησας*, *blessed* instead of *ευχαρισησας*, *gave thanks*, which is the word used by St. *Luke*, and St. *Paul*. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were used on these occa-

sions. But *what* was it that our Lord blessed? Not the *bread*, though many think the contrary, being deceived by the word *IT*, which is improperly *supplied* in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the *bread* but to *God*, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread*, and *taking the cup* at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks, and he who acted contrary to the command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace, (*gratias* thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here : on taking the *bread*, they say ;

ברוך אתה אלהינו מלך העולם המוצא לחם מן הארץ

Baruc atta Eloheenoo, Melech ha-ôlam, ha-motse Lechem min haarets.

*Blessed be thou our God, king of the universe, who bringest forth bread out of the earth !*

Likewise on taking the cup, they say ;

ברוך אלהינו מלך העולם בורא פרי הגפן

Baruc, Eloheenoo, Melech ha-ôlam, Boré perée haggephen.

*Blessed be our God, the king of the universe, the Creator of the fruit of the vine !*

The Mohammedans copy their example, constantly saying before and after meat,

بسم الله الرحمن الرحيم

Bismillahi arrahmani arraheemi.

*In the name of God, the most merciful, the most compassionate.*

No blessing therefore of the *elements* is here intended ; *they* were already blessed, in being sent as a gift of mercy from the bountiful Lord ; but *God* the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing* and *touching* the *bread*, are merely *popish ceremonies*, unauthorised either by Scripture, or the practice of the pure church of God ; necessary of course to them who pretend to *transmute*, by a kind of spiritual incantation, the *bread* and *wine*, into the *real body and blood of Jesus Christ* ; a measure, the grossest in folly, and most stupid in nonsense, to which God, in judgment, ever abandoned the fallen spirit of man. What was it, that under God, generated PROTESTANTISM ? The *Protestation* of a few of his followers in 1529, against the supremacy of the Pope, the extravagant, disgraceful and impious doctrine of transubstantiation, and the sale of indulgences connected with it. But let the Protestant take care that while he rejects a doctrine teeming with monstrous absurdities, and every contradictory sentiment, he also avoid those acts and ridiculous rites, such as *blessing* and *touching* the *sacred elements*, by which it was pretended, this fancied transubstantiation was brought about.

4. *And brake it.*—We often read in the Scriptures of *breaking* bread, but never of *cutting* it. The Jewish people had nothing analogous to our high raised *loaf*: their bread was made broad and thin, and was consequently very brittle ; and to divide it, there was no need of a knife.

The *breaking* of the *bread*, I consider highly necessary to the proper performance of this solemn and significant ceremony ; because this act was designed by our Lord to shadow forth the *wounding, piercing*, and *breaking* of his body upon the cross ; and all this was essentially necessary

to the making a *full atonement* for the sin of the world ; so it is of vast importance that this apparently little circumstance, the *breaking of the bread*, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body while engaged in this most important and divine of all God's ordinances. But who does not see that *one* small cube of *fermented*, i. e. *leavened* bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never fully answer the end of the institution, either as to the matter of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his *senses*, in union with those expressive rites and ceremonies which the *Holy Scripture*, not *tradition*, has sanctioned, in order to enable him to arrive at spiritual things through the medium of earthly similitudes.

5. *He gave it unto his disciples.*—Not only the *breaking*, but also the DISTRIBUTION of the bread are necessary parts of this rite. In the Romish church the bread is *not broken* nor *delivered* to the people that *THEY* may *take and eat* ; but the consecrated wafer is put upon their tongue by the priest, and he is reputed the most worthy communicant who does not masticate, but swallow it *whole*.

“ That the *breaking* of this bread to be *distributed*,” says Dr. Whitby, ‘ is a necessary part of this rite is evident,’ first, by the continual mention of it by St. Paul, and all the Evangelists, when they speak of the institution of this sacrament, which shews it to be a necessary part of it. 2. Christ says, *Take, eat, this is my body*, BROKEN for you. 1 Cor. xi. 24. But when the elements are *not broken*, it can be no more said, *This is my body broken*

for you, than where the elements are *not given*. 3. Our Lord said, *Do this in remembrance of me: i. e. 'Eat this bread broken, in remembrance of my body broken on the cross;'* now where no body *broken* is *distributed*, there, nothing can be eaten in memorial of his *broken body*. Lastly, the apostle, by saying, *The bread which we BREAK, is it not the communion of the body of Christ?* sufficiently informs us, that the eating of his *broken body*, is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of *distributing bread broken* continued for a thousand years; and was, as *Humbertus* testifies, observed in the Roman church, in the eleventh century." WHITBY *in loco*. At present, the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

6. *This is my body*.—Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, *viz.* that the bread which he was now breaking *represented* his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But, says a false and absurd creed: Jesus meant, when he said *HOC EST CORPUS MEUM*, This is my body, and *HIC EST CALIX SANGUINIS MEI*, This is the chalice of my blood, that the bread and wine were *substantially changed* into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!" And for denying this, what rivers of righteous blood have been shed by state

persecutions, and by religious wars! Well it may be asked, "Can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities, cannot be said to be a *volunteer in faith*:—for it is evident, the man can neither have faith nor reason.

Let it be observed, if any thing further is necessary on this subject, that the *Paschal Lamb* is called the *Pass-over*, because it *represented* the destroying angel's *passing over* the children of Israel, while he slew the firstborn of the Egyptians: and our Lord and his disciples call this lamb the *Pass-over*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion, was a *memorial* of, and REPRESENTED the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, *hoc est corpus meum*, (*this is my body*) as he did not speak in the *Latin* tongue; though as much stress has been laid upon this quotation from the *Vulgate* version, by the Papists, as if the original of the three Evangelists had been written in the *Latin* language. Had he spoken in *Latin*, following the idiom of the *Vulgate*, he would have said, *panis hic corpus meum significat*, or, *symbolum est corporis mei*—*hoc poculum sanguinem meum representat*, or, *symbolum est sanguinis mei*: this bread *signifies* my body; this cup *represents* my blood. But let it be observed, that in the *Hebrew*, *Chaldee* and *Chaldeo-Syriac* languages there is no term which expresses *to mean, signify, denote*, though both the *Greek* and *Latin* abound with them: hence the *Hebrews* use a figure, and say, *it is, for, it signifies*. So *Gen. xli. 26, 27. The seven kine ARE* (i. e. *represent*)

seven years. *This is, (represents) the bread of affliction which our fathers ate in the land of Egypt.* Dan. vii. 24. *The ten horns ARE (i. e. signify) ten kings. They drank of the spiritual Rock which followed them, and that Rock WAS (represented) Christ.* 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20. the seven stars ARE (represent) the angels of the seven churches : and the seven candlesticks ARE (represent) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word.—Matt. xiii. 38, 39. The field is (represents) the world ; the good seed ARE (represent or signify) the children of the kingdom : the tares ARE (signify) the children of the wicked one : the enemy is (signifies) the devil : the harvest is (represents) the end of the world : the reapers ARE (i. e. signify) the angels.—Luke viii. 9. What might this parable BE ? *τις ΕΙΗ ἡ παραβολὴ αὐτῆς :* what does this parable SIGNIFY ?—John vii. 36. *τις ΕΙΤΙΝ οὗτος ὁ λόγος ;* what is the SIGNIFICATION of this saying.—John x. 6. They understood not what things they WERE, *τινα ΗΝ,* what was the SIGNIFICATION of the things he had spoken to them.—Acts x. 17. *τι αὐτῶν ΕΙΗ τὸ ὄραμα,* what this vision MIGHT BE ; properly rendered by our translators, what this vision should MEAN.—Gal. iv. 24. For these ARE the two covenants : *αὗται γὰρ ΕΙΣΙΝ αἱ δύο διαθήκαι,* these SIGNIFY the two covenants.—Luke xv. 26. He asked, *τι ΕΙΗ ταῦτα,* what these things MEANT : see also ch. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, *This bread is my body,* has any other meaning than, *This REPRESENTS my body ?\**

\* The *Latins* use the verb *sum*, in all its forms, with a similar latitude of meaning ; so, *ESSE oneri ferendo,* he is ABLE to

That our Lord neither spoke in *Greek* nor in *Latin*, on this occasion, needs no proof. It was, most probably, in what was formerly called the *Chaldaic* now the *Syriac*, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language ; and, in them, it is likely

bear the burthen : *benè ESSE*, to LIVE sumptuously : *malè ESSE*, to LIVE miserably : *rectè ESSE*, to ENJOY good health : *EST mihi fistula*, I POSSESS a flute : *EST hodie in rebus*, he NOW ENJOYS a plentiful fortune : *EST mihi namque domi pater*, I HAVE a father at home : *ESSE solvendo*, to be ABLE to pay : *FUIMUS Troes* ; *FUIT Ilium*. The Trojans are EXTINCT : *Troy* is NO MORE.

In *Greek* also, and *Hebrew*, it often signifies to *live*, to *die*, to be killed : *οὐκ ΕΙΜΙ*, I am DEAD, or a *dead man*.—Matt. ii. 18. Rachel weeping for her children, *ὅτι οὐκ ΕΙΣΙ*, because they WERE MURDERED.—Gen. xlii. 36. Joseph is not, *יוסף הן יוסף cinennu*, *Ιωσηφ οὐκ ΕΣΤΙΝ*, Sept. i. e. Joseph is DEVoured by a WILD BEAST.—Rom. iv. 17. Calling the things that ARE not, as if they were ALIVE. So Plutarch, in *Laconicis*—"This shield thy father always preserved ; preserve thou it, or may thou not BE"—*η μη ΕΣΟ*, may thou PERISH. *ΟΥΚ ΟΝΤΕΣ ΝΟΜΟΙ*, ABROGATED laws : *ΕΙΜΙ εν εμοι*, I possess a sound understanding : *εις πατερα υμιν ΕΣΟΜΑΙ*, I will PERFORM the part of a father to you : *ειμι της πολεως της δε*, I AM an INHABITANT of that city.

Tertullian seems to have had a correct notion of these words of our Lord, when he said, *Acceptum panem et distributum discipulis, corpus illum suum fecit, hoc est corpus meum dicendo, id est, FIGURA corporis MEI*. Advers. Marcion, lib. v. c. 40. Having taken the bread and distributed it to his disciples, he made it his body by saying *This is my body* ; i. e. a *figure* of my body.—1 Tim. i. 7. Desiring to BE teachers of the law—*θελοντες ΕΙΝΑΙ νομοδιδασκαλοι*, desiring to be REPUTED teachers of the law, i. e. ABLE divines—*τα ΟΝΤΑ*, the things that *are*, i. e. NOBLE and HONOURABLE men : *τα μη ΟΝΤΑ*, the things that *are not*, viz. the VULGAR, or those of IGNOBLE BIRTH.

we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac version are— ܠܗܢܐܘ ܦܓܪܝܗܐ *honau pagree, this is my body*, ܠܗܢܐܘ ܕܡܥܝܐ *henau demee, this is my blood*; of which *forms of speech*, the Greek *τοῦτο ἐστὶ τὸ σῶμα μου—τοῦτο ἐστὶ τὸ αἷμα μου* is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, *This represents my body, and this represents my blood.*

But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a Museum, enriched with the remains of ancient Greek Sculpture; his eyes are attracted by a number of curious busts; and on enquiring what they are, he learns, *this is Socrates, that is Plato, a third is Homer*; others *are* Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture; between which and the *originals* there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, *This is my body*, who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus and the *piece of bread*, as between the block of marble and the philosopher it represented, in the case referred to above? The truth is, there is scarcely a more

common form of speech, in any language, than this *is* for, this *represents*, or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the Pass-over, we may consider him as saying, “This bread is now my body, in that sense in which the Paschal Lamb has been my body hitherto ; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old ; Exod. xxiv. Heb. ix. i. e. The Paschal Lamb, and the sprinkling of blood, represented my sacrifice to the present time : this bread and this wine shall represent my body and blood through all future ages : therefore, “*Do this in remembrance of me.*”

Perhaps, to many of my readers, it may appear utterly improbable, that in the present *enlightened age*, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the “*Catechism for the Use of all the Churches in the French empire,*” published in 1806, by the *authority* of the Emperor NAPOLEON BUONAPARTE, with the *bull* of the POPE, and the *mandamus* of the Archbishop of PARIS : which on this subject is exactly a counterpart to all that have been published from time immemorial, in the *popish Churches*.

“ Q. What is the sacrament of the Eucharist ?

A. The Eucharist is a sacrament which contains *REALLY* and *SUBSTANTIALLY*, the *body, blood, soul, and divinity* of our Lord Jesus Christ, under the forms or appearance of *bread and wine*.

Q. What is at *first* put on the *altar*, and in the *chalice* ? Is it not *bread and wine* ?

A. Yes : and it continues to be bread and wine *TILL* THE PRIEST PRONOUNCES THE WORDS OF CONSECRATION.

*Q. What influence have these words ?*

*A. The bread is changed into the body, and the wine is changed into the blood of our Lord.*

*Q. Does nothing of the bread and wine remain ?*

*A. Nothing of them remains, except the forms.*

*Q. What do you call the forms of the bread and wine ?*

*A. That which appears to our senses, as colour, figure, and taste.*

*Q. Is there nothing under the form of bread except the body of our Lord ?*

*A. Besides his body, there is his blood, his soul, and his divinity ; because all these are inseparable.*

*Q. And under the form of wine ?*

*A. Jesus Christ is there as entire, as under the form of the bread.*

*Q. When the forms of the bread and wine are divided, is Jesus Christ divided ?*

*A. No : Jesus Christ remains entire under each part of the form divided.*

*Q. Say, in a word, what Jesus Christ gives us under each form ?*

*A. ALL that he is, that is, PERFECT GOD, and PERFECT MAN.*

*Q. Does Jesus Christ leave heaven to come into the Eucharist ?*

*A. No : he always continues at the right hand of God, his Father, till he shall come at the end of the world, with great glory, to judge the living and the dead.*

*Q. Then how can he be present at the altar ?*

*A. By the almighty power of God.*

*Q. Then it is not man that works this miracle ?*

*A. No : it is Jesus Christ, whose word is employed in the sacrament.*

*Q. Then it is Jesus Christ who consecrates ?*

A. It is Jesus Christ who consecrates; the priest is only his minister.

Q. Must we worship the body and blood of Jesus Christ in the *Eucharist*?

A. Yes, undoubtedly; for this body, and this blood, are inseparably united to his divinity."

To shew that this is consistent with the *canon of the mass*, I shall translate the *consecration prayer* from the *Roman Missal*. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark ✠ appears:

"We beseech thee, O God, to render this oblation in all things bless✠ed, approv✠ed, effect✠ual, reasonable and acceptable, that it may be made to us the bo✠dy and bl✠ood of thy most beloved Son, our Lord Jesus Christ! who, the day before he suffered, took bread into his sacred and venerable hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, bless✠ed, brake, and gave it to his disciples, saying, Take, and eat ye all of this, for this is my body. (HOC EST ENIM CORPUS MEUM.)

[Then the priest *ADORES*, and *elevates* the consecrated host.]

"In like manner after he had supped, taking also this excellent chalice into his sacred and venerable hands, giving thee, also, thanks, he bless✠ed and gave it to his disciples, saying, Take, and drink ye all of this, for this is the chalice of my blood, (HIC EST ENIM CALIX SANGUINIS MEI,) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins, as oft as ye shall do these things, ye shall do them in remembrance of me."

[Here the chalice is elevated and adored, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.] About 1218 Pope

*Honorius III.* ordered kneeling at the elevation of the Host.—Order of the Mass, Vol. I. p. xxiv., &c.

In “The divine office for the use of the laity,” the person who is to communicate is ordered to “go up to the rails, kneel down, and say the *confiteor*, (confession) with true sorrow and compunction for his sins.” After the priest has prayed that God may have mercy upon him, and pardon all his sins, “he takes the sacred host (i. e. the consecrated *wafer*) into his hand, and again turns about, and says, *Behold the Lamb of God! Behold him who taketh away the sin of the world!* Then he and the communicant repeat thrice, “Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word, and my soul shall be healed,” the communicant striking his breast in token of his unworthiness. “Then,” says the Directory, “having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, *Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.*”—Ordinary of the mass, p. xxxiii.

Believing that these extracts are sufficient to expose the shocking absurdity and idolatry of this most monstrous system, I forbear either adding more, or making any comments on those already produced.

7. St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*: the latter, *which is broken for you*: the sense of which is, “As God has in his bountiful providence given you bread for the sustenance of your lives; so, in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be *broken* and masticated, in order to its becoming proper nourishment;

so my body must be *broken*, i. e. *crucified* for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (*the life of the beast*) was poured out FOR, or in behalf of the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, τοῦ ὑπὲρ ὑμῶν διδόμενον, *which is GIVEN in your stead, or in your behalf; a free GIFT* from God's endless mercy for the salvation of your souls: *This is my body*, τοῦ ὑπὲρ ὑμῶν κλωμενον (1 Cor. xi. 24.) *which is broken, sacrificed in your stead*, as without the breaking (*piercing*) of the body, and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written Ephes. v. 2. *Christ hath loved us, and given himself ὑπὲρ ἡμῶν, on our account, or in our stead, an offering and a SACRIFICE, (ἑστια,) to God for a sweet-smelling savour*, that, as in the sacrifice offered by Noah, Gen. viii. 21. to which the apostle evidently alludes), from which it is said, *the Lord smelled a sweet savour*, ריח הניחח riach hanichoach, *a savour of rest*, so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ FOR us, God is appeased towards the human race; and has, in consequence, decreed, that *whosoever believeth in him shall not perish, but have everlasting life*.

8. (v. 27.) *And he took the cup, μετὰ το δειπνησαι after having supped*, Luke xxii. 20. & 1 Cor. xi. 25. Whether the supper was on the *paschal lamb*, or whether it was a

*common or ordinary meal*, I shall not wait here to enquire, having considered the subject at large in the Introduction. In the parallel place in Luke xxii. we find our Lord taking the cup, v. 17. and again, v. 19.; by the former of which was probably meant the *cup of blessing*, כוס הברכה *kos haberacah*, which the master of a family took, and after *blessing God*, gave to each of his guests by way of welcome: but this *second* taking of the cup, is to be understood as belonging peculiarly to the very important rite, which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, *Take, eat; this is my body*: but concerning the *cup*, he says, *Drink ye all of this*; for as this pointed out the very *essence* of the institution, viz. the *blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, *Drink ye ALL of THIS*. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*; but the *cup* as pointing out the blood, poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament! All pretension to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very men, who plead so much for the bare *literal* meaning of *this is my body*, in the preceding verse. should deny all meaning to *drink ye all*

of *this cup*, in this verse ! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it ! O what a thing is man ! a constant contradiction to *reason* and to *himself*. The conclusion, therefore, is unavoidable. The sacrament of the Lord's supper is NOT celebrated in the church of Rome. Should not this be made known to the miserable deluded Catholics over the face of the Earth ?

9. I have just said, that our blessed Lord lays remarkable stress on the administration of the *cup*, and on *that* which himself assures us, is *represented* by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine : 'ΤΟΥΤΟ ΓΑΡ ΕΣΤΙ ΤΟ ΑΙΜΑ ΜΟΥ ΤΟ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ, ΤΟ ΠΕΡΙ ΠΟΛΛΩΝ ΕΚΧΥΝΟΜΕΝΟΝ ΕΙΣ ΑΨΕΣΙΝ ΑΜΑΡΤΙΩΝ. The following literal translation and paraphrase, do not exceed its meaning.

For, **THIS** is **THAT** *blood of mine*, [which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb.] **THAT** *blood* [of the sacrifice slain for the ratification] *of the new covenant*. The *blood* [ready to be] *poured out for the multitudes*, [the whole Gentile world as well as the Jews,] *for the taking away of sins ; sin, whether original or actual, in all its power, and guilt ; in all its internal energy, and pollution.*

It will be of considerable consequence to ascertain *what* this cup contained. *Wine* is not specifically mentioned, but what is tantamount to it is, *viz.* what our Lord terms γεννημα της αμπελῶς, the *offspring* or *produce of the vine*. Though this was the true and proper *wine*, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The יין *yayin*, of the Hebrews, the οἶνος *oinos*, of the Greeks, and *vinum* of the ancient Romans, meant simply the *expressed*

*juice of the grape*, sometimes drunk just after it was expressed, while its natural sweetness remained; and then termed *mustum*: at other times, after *fermentation*, which process rendered it fit for *keeping*, without getting acid or unhealthy, then called *οινος*, and *vinum*. By the ancient Hebrews, I believe it was chiefly drunk in its first or simple state; hence it was termed among them פרי הגפן *perce haggephen*, *the fruit of the vine*; and by our Lord in the Syriac, his vernacular language, ܝܠܕܐ ܕܥܝܢܐ *yalda dagephetha*, *the young or son of the vine*, very properly translated by the Evangelist γεννημα της αμπελου *the offspring or produce of the vine*. In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Genesis xl. 11.

Were there not a particular cause, probably my descending to such minuteness of description, might require an apology. I have only to say, that I have learned with extreme regret, that in many Churches and Chapels a vile compound, wickedly denominated *wine*, not the *offspring of the Vine* but of the *alder*, *gooseberry*, or *currant-tree*, and not unfrequently the issue of the *sweccings of a grocer's shop*, is substituted for *wine*, in the sacrament of the Lord's Supper. That this is a most wicked and awful perversion of our Lord's ordinance, needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were *unleavened bread*, and *the produce of the vine*, i. e. *pure wine*. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of *substitution* be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration; then the issue must

be, what, alas ! it has already been in numberless cases, a perversion of the sacred ordinance, so that the divine blessing no longer accompanies it; hence it is *despised* by some, *neglected* by most, and by a certain class utterly *rejected*, and the Lord's body and blood little *discerned*, even by its sincere votaries. How truly execrable must that covetousness be, which, in order to save a little money, substitutes a cheap and unwholesome liquor instead of that wine, of which God is particularly stiled the *Creator*; and which, by his own appointment, is the *only* emblem of the blood of our Lord Jesus Christ; even of that blood which was shed for us to make atonement for our sins, and preserve our bodies and souls unto eternal life! These things considered, Will not every reader conclude, with me, that at least *genuine bread* and *unadulterated wine* should constitute the matter of the elements in the Lord's supper?

10. *And when he had given thanks.* See the *form* used on this occasion, in p. 47, and see the MISHNA, TRACT. ברכות *Beracoth*.

11. *For this is my blood of the New Testament.* This is the reading in St. Matthew and St. Mark; but St. Luke and St. Paul say, *This cup is the New Testament in my blood.* This passage has been strangely mistaken: by *New Testament*, many understand nothing more than the *book* commonly known by this name, containing the *four Gospels*, *Acts* of the Apostles, *Apostolical Epistles*, and book of the *Revelation*; and they think that the *cup of the New Testament* means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's supper. As this is the case, it is highly necessary that this term should be explained. The original Ἡ Καινὴ Διαθήκη, which we translate *The New Testament*, and which is the general title of all the contents of the book already described, simply means

*The new COVENANT.* Covenant, from *con* together, and *venio* I come, signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew בְּרִית *berith*, which often signifies not only the *covenant*, or *agreement*, but also the *sacrifice* which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of *adjuration* was used by the contracting parties:

Ζευ κυδισε, μεγαρισε, και αθανατοι θεοι αλλοι,  
 Οποτεροι προτεροι ὑπερ ορκια πημηνειαν,  
 Ωδε σφ' εγκεφαλως χαμαδισ ρεοι, ως οδε οινος,  
 Αυτων, και τεκεων' αλοχοι δ' αλλοισι μιγειεν.

All glorious Jove, and ye, the Powers of Heaven!

Whoso shall violate this *contract* first,

So be their *blood*, their children's, and their own

*Pour'd out, as this libation, on the ground;*

And let their wives to other men be joined!

ILIAD, 1. iii. v. 298—301.

Our blessed Saviour is evidently called the Διαθήκη, בְּרִית *berith*, or covenant sacrifice. Isai. xlii. 6. xlix. 8. Zech. ix. 11. And to those scriptures he appears to allude, as in them the Lord promises to *give him for a covenant (sacrifice) to the Gentiles*, and to *send forth, by the blood of this covenant (victim) the prisoners out of the pit*. The

passages in the sacred writings, which allude to this grand sacrificial and atoning act, are almost innumerable.

In this place, our Lord terms his blood, *the blood of the NEW covenant*; by which he means that grand plan of agreement, or reconciliation, which God was now establishing between himself and mankind, by the passion and death of his Son; through whom, alone, men could draw nigh to God: and this *NEW covenant* is mentioned in contradistinction from the *OLD covenant*, ἡ πάλαια Διαθήκη, (2 Cor. iii. 14.); by which appellation all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the *various victims* slain under the law: but now, as the *Lamb of God which taketh away the sin of the world*, was about to be offered up, a *NEW* and *LIVING* way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence, all the books of the New Testament, which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed ἡ Κείνη Διαθήκη, *The NEW covenant*.

Dr. Lightfoot's Observations on this are worthy of serious notice. "*This is my blood of the New Testament*. Not only the *seal* of the covenant, but the *sanction* of the new covenant. The end of the *Mosaic* œconomy, and the confirming of a *new* one. The confirmation of the *old* covenant was by the *blood of bulls and goats*, Exod. xxiv. Heb. ix. because blood was still to be shed: the confirmation of the *new* was by a *cup of wine*; because under the new covenant there is no farther shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood*; so it might be said of the *cup of blood*, Exod. xxiv. *That cup was the Old Testament in the blood of Christ*: there, all the articles of that covenant being read over, *Moses* sprinkled all the people with blood, and said, *This is the blood of the*

covenant which God hath made with you; and thus, that old covenant, or testimony was confirmed. In like manner, *Christ*, having published all the articles of the new covenant; he takes the cup of wine, and gives them to drink, and saith, *This is the new Testament in my blood*, and thus the new covenant was established."—*Works*, vol. ii. p. 260.

12. Which is shed (ἐκχυσμένον poured out) for you, and for many. *Εκχυνω*, and *εκχυνε*, to pour out, are often used in a sacrificial sense in the *Septuagint*, and signify to pour out or sprinkle the blood of the sacrifices before the altar of the Lord, by way of atonement. See 2 Kings xvi. 15. Lev. viii. 15. ix. 9. Exod. xxix. 12. Lev. iv. 7, 14—17—30—34.; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that, as his body was to be broken, or crucified, *ὑπὲρ ἡμῶν*, in our stead; so here, the blood was to be poured out to make an atonement, as the words remission of sins sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22.; nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and page 64.

The whole of this passage will receive additional light when collated with Isai. liii. 11, 12. *By his knowledge shall my righteous servant justify MANY, for he shall bear their iniquities—because he hath POURED OUT his soul unto death, and he bare the sin of MANY.* The pouring out of the soul unto death, in the Prophet, answers to, *This is the blood of the New Covenant which is poured out for you*, in the Evangelist: and the רבים rabbim, multitudes, in Isaiah, corresponds to the MANY, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that two distinct classes of persons are mentioned by the prophet. 1. The JEWS. v. 4. *Surely he hath borne OUR griefs, and carried OUR sorrows.*—V. 5. *But he*

was wounded for OUR transgressions, he was bruised for OUR iniquities, the chastisement of OUR peace was upon him.—v. 6. *All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all.*—2. THE GENTILES. v. 11. *By his knowledge בְּדָתוֹ bedáto, i. e. by his being made known, published as Christ crucified among the Gentiles, he shall justify רַבִּינִים rabbim, the multitudes, (the GENTILES) for he shall (also) bear THEIR offences, as well as OURS, the Jews, v. 4, &c.* It is well known that the Jewish dispensation, termed by the apostle, as above, ἡ παλαιὰ διαθήκη, the OLD covenant, was partial and exclusive. None were particularly interested in it save the descendants of the twelve sons of Jacob; whereas the Christian dispensation, ἡ καινὴ διαθήκη, the NEW covenant, referred to by our Lord in this place, was universal; for, as Jesus Christ, by the grace of God, tasted death for EVERY man, Heb. xi. 9. and is that Lamb of God that taketh away the sin of the WORLD, John i. 29.; who would have ALL MEN to be saved, and come to the knowledge of the truth; 1 Tim. ii. 4. even that knowledge of Christ crucified, by which they are to be justified, Isai. liii. 11.; therefore he has commanded his disciples to go into all the world, and preach the gospel to EVERY CREATURE, Mark xvi. 15. The reprobate race, those who were no people, and not beloved, were to be called in; for the Gospel was to be preached to all the world, though it was to begin at Jerusalem.—Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the multitudes, that there might be but one fold, as there is but one Shepherd; and that God might be ALL and in ALL.

13. All this was to be done, εἰς ἀφεσίν ἁμαρτιῶν, for (or, in reference to) the taking away of sins, v. 28. For although the blood is shed, and the atonement made, no man's sins are taken away, until as a true penitent he returns

to God; and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the justifier of the ungodly.

The phrase ἀφεσις τῶν ἁμαρτιῶν *remission of sins* (frequently used by the Septuagint) being thus explained by our Lord, is often used by the Evangelists and the Apostles; and does not mean merely the *pardon of sins*, as it is generally understood, but the *removal or taking away* of sins; not only the *guilt*, but also the very *nature* of sin, and the *pollution* of the soul through it; and comprehends all that is generally understood by the terms *justification* and *sanctification*. For the use and meaning of the phrase ἀφεσις ἁμαρτιῶν, see Mark i. 4. Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Coloss. i. 14. Heb. x. 18.

14. Both St. Luke and St. Paul add, that, after giving the bread, our Lord said, *Do this in remembrance of me*. And, after giving the cup, St. Paul alone adds, *This do ye as oft as ye drink it, in remembrance of me*. The account as given by St. Paul should be carefully followed, being fuller, and received, according to his own declaration, by especial revelation from God. See 1 Cor. xi. 23. *For I have received of the Lord that which also I delivered unto you, &c.*

As the Pass-over was to be celebrated *annually*, to keep the original transaction in memory, and to shew forth the true paschal lamb, the Lamb of God that taketh away the sin of the world; so after the once offering of Christ our Pass-over on the cross, he himself ordained that bread and wine should be used to keep “that, his precious death, in remembrance until his coming again.” Now, as the paschal lamb annually sacrificed, brought to the people’s remembrance the wonderful deliverance of their fathers from the Egyptian bondage and tyranny; so, the bread and wine, consecrated and received according to

our Saviour Jesus Christ's holy institution, was designed, by himself, to keep up a continual remembrance, and lively representation of the great atonement made by his death upon the cross. The doing this is not intended merely to keep a *recollection* of Christ, as a kind and benevolent friend, which is the utmost some allow; but to keep in remembrance his *body broken for us, and his blood poured out for us*. For, as the way to the Holiest was ever *through his blood*, and as no man can ever come unto the Father but by *him*, and none can come profitably who have not faith in his blood; it was necessary that this great help to believing, should be *frequently* furnished; as, in all succeeding ages, there would be *sinners* to be saved, and *saints* to be confirmed and established in their holy faith. Hence we may learn, that God has made, at least, an *annual* celebration and partaking of the Lord's Supper, as absolutely binding upon all who expect salvation through the blood of the cross, as he did the annual celebration and partaking of the Pass-over on every soul in Israel, who desired to abide in the Lord's covenant, to escape evil, enjoy the divine approbation, and be saved unto eternal life. Those, therefore, who reject the Lord's Supper, sin against their own mercies, and treat their Maker with the basest ingratitude. He, in condescension to their weakness, has been pleased to point out to them a very easy way by which they may recal to their minds, and represent to their senses, in a most lively manner, the meritorious death and passion of the Redeemer of the world; who, although he could not suffer on the cross more than *once*, has instituted an ordinance, by which that sacrificial act may not only be *commemorated*, but even *represented* as often as his followers may think proper; and all the blessings purchased by his real passion and death be conveyed to the souls of sincere communicants, through the medium of this blessed ordinance. The command, *THIS do in re-*

*membrance of me*, leaves us no choice. He who will have us to be saved, and come to the knowledge of the truth, will have us to use, as a means of salvation, the Sacrament of his Supper. He, therefore, who refuses to obey, boldly but awfully relinquishes his right to the tree of life; and, either, ignorant of the righteousness of God, (his method of justifying sinners) or going about to establish his own righteousness, (his own method of obtaining salvation) rejects the divine *remedy*, in rejecting the *means* by which it is conveyed.

Let no man deceive his own soul, by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the Sacrament:—it is a *command* of the living God, founded on the same authority as, *Thou shalt do no murder*; none, therefore, can disobey it and be guiltless. Again, let no man impose on himself by the supposition, that he can enjoy this supper *spiritually*, without using what too many impiously call the *carnal ordinance*; i. e. without eating bread and drinking wine in remembrance of the death of Christ. Is not this a delusion? What says the sovereign will of God? *DO THIS*. What is *THIS*? Why take BREAD, break, and eat it: Take the CUP, and drink ye all of it:—*THIS*, and only *this*, is fulfilling the will of God. Therefore, the *eating* of the *sacramental bread*, and the *drinking* of the *consecrated wine*, are essential to the religious performance of our Lord's command. It is true, a man may use these, and *not discern the Lord's body*; not duly and deeply consider, that these symbols point out the body and blood of our Lord Jesus Christ, which were offered up to God for him: i. e. he may, possibly, not keep the eye of his faith upon the atonement, while he is using the *symbols*, and thus the sacred ordinance be no more to him than a common thing; but does not he who rejects the *symbols*, put it absolutely out of his

power to celebrate the divine ordinance? A man may rest in the *letter*, and not attain the *spirit*; but can a man, who has it in his power to avail himself of the *letter*, and does not do it, consistently with the appointment of God, expect the *spirit*? The *letter* may be without the *spirit*; but can the *spirit*, in this case, be without the *letter*? In other words, is not obedience to the literal meaning of our Lord's words essential to the attainment of the spiritual blessings to which they refer? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects without the medium of the sun and atmosphere?

15. *I will not drink henceforth of this fruit of the vine.*—These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as, in a few hours, my crucifixion shall take place.

16. *Until that day when I drink it new with you—* i. e. I shall no more drink of the produce of the vine with you; but shall drink *new* wine—wine of a widely different nature from this,—a wine which the kingdom of God alone can afford. The term *new*, in Scripture, is often taken in this sense. So the *NEW* *heaven*, the *NEW* *earth*, the *NEW* *covenant*, the *NEW* *man*, mean a *heaven*, *earth*, *covenant*, *man*, of a very different nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth; and to make that which had *last* been the subject of conversation the means of doing it. Thus he uses *wine* here, of which they had lately drunk, and on which he had held the preceding discourse, to point out the supreme blessedness of the kingdom of God. But, however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be

to the soul in the holy Sacrament ; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, procured by the *sacrifice* of Christ, will be infinitely more precious and useful. From what our Lord says here, we learn, that the Sacrament of his Supper is a *type* of and a *pledge* to genuine Christians of the felicity they shall enjoy with Christ in the kingdom of glory.

17. *And when they had sung a hymn*—*ὑμνεῖσάντες* means, probably, no more than a kind of *recitative* reading, or chanting. As to the *hymn* itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms cxiii. cxiv. cxv. cxvi. cxvii. and cxviii. termed by the Jews הלל *halel*, from הלליה *hale-lu-yah*, the first word in Psalm cxiii. These six Psalms were always sung at every Paschal solemnity : they sung the great *Hillel* on account of the *five* great benefits referred to in it : viz. 1. The Exodus from Egypt Psal. cxiv. 1. *When Israel went out of Egypt, &c.* 2. The miraculous division of the Red Sea. v. 3. *The sea saw it, and fled.* 3. The promulgation of the Law. v. 4. *The mountains skipped like lambs.* 4. The resurrection of the dead. Psal. cxvi. 9. *I will walk before the Lord in the land of the living.* 5. The Passion of the Messiah. Psal. cxv. 1. *Not unto us, Lord, not unto us, &c.*

Having thus minutely considered all the circumstances relating to this institution, and distinctly noted the manner in which our Lord and his disciples celebrated it, I come now,

III. To consider the proper meaning of the different epithets given to this sacred ordinance in the Scriptures, and among the early Christians.

1. The most ancient, and perhaps the most universal, name by which this sacred rite has been distinguished, is, that of the EUCHARIST. This certainly had its origin from our Lord's first celebration of this holy mystery. For

St. Luke and St. Paul both say, that, when our Lord took bread, *ευχαριστησας*, *having given thanks*, he divided it among them. And though *ευλογησας*, *having blessed*, is the common reading, (Matt. xxvi. 16.) yet almost all the best MSS. hitherto discovered, have the former and not the latter word. From this word, *Ευχαριστια*, the EUCHARIST, was formed; which, among the primitive Christians, meant solemn *thanksgiving to God* for the many mercies received; and particularly for those conferred by the death of our blessed Lord. The following quotation from St. Chrysostom will shew in what light this divine ordinance was viewed among the early Christians, and what they meant when they termed it *The Eucharist*:

—Δια δη τουτο και τα φρικωδη μυστηρια και πολλης γεμοντα της σωτηριας, τα καθ' εκαστην τελουμενα συναξιν, Ευχαριστια καλειται, οτι πολλων εσιν ευεργετηματων αναμνησις, και το Κεφαλαιον της του Θεου προνοιας ενδεικνυται, και δια παντων παρασκευαζει ευχαριστειν.—Homil. xxv. in Matth. See Suiceri Thesaur. in voc. Ευχαριστια. “Besides this,” says he, “those tremendous mysteries, replenished with abundance of salvation, which we celebrate in every congregation, are called the EUCHARIST, because they are the *memorial* of many benefits, and point out the *sum* of God’s providence, and prepare us to give thanks in all things.”

From this we learn, that the Eucharist among them as representing the body and blood of Christ, was considered as the *sum total* of all that the prescience of God had been planning and executing for them, from the foundation of the world; that it was an exhibition of *tremendous mysteries*, such as the *necessity* of the incarnation and death of Jesus Christ, the *mighty God*, for the sins of the world; that, in this sacrifice, God had given us all possible blessings; and that, therefore, the Eucharist, by which these things were called to remembrance, is the means of replenishing faithful partakers



to both of these : and, from his manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, different parts or acts of the same solemnity.

Though this name is now a pretty general appellative of the *Eucharist*, I cannot help thinking it a very improper one : and, though the matter may appear of small importance, I think, as it is not sufficiently designatory, it should be disused.

3. SACRIFICE, *Θυσία*.—I have already produced some proofs from Justin Martyr, that the Eucharist was termed a *sacrifice* among the primitive Christians ; and this they did—First, because it took place of the Paschal lamb, which all acknowledge to be an expiatory victim.—Secondly, because it represented the atonement made by the passion and death of Christ, for the sins of mankind. This notion of it has been greatly abused ; for, in the Romish church, the *bare celebration* of it has been held forth in the light of an *expiatory sacrifice* ; so that all who received it were considered as having their sins thereby cancelled ; and they still boast that no church but theirs, enjoys the benefits of the Eucharist ; because they alone believe it to be the very body and blood, humanity and divinity of Jesus Christ, and consequently an available offering and expiation for their sins. Thus they, most unhappily, put the *signifier* in the place of the thing *signified* ; and, resting in the shadow, they lose the substance, and do not discern the Lord's body. He that considers the Eucharist in this point of view, must necessarily attribute to *bread* and *wine* that infinitely meritorious and atoning virtue which belongs to Jesus, as dying for our offences, and thus purging our sins by his own blood. From such an awful and destructive perversion of this divine institution, may God save *them*, and preserve *us* !

But, though this *ordinance* should not be considered

as a *sacrifice*, yet it should be well understood that it *represents* one. And that every communicant may derive all the profit from it, which it is calculated to afford, he should use it in the *spirit of sacrifice*. As it represents a covenant sacrifice, in which the contracting parties mutually bind themselves to each other, (God offering himself entirely, by and through Christ, not only to every true believer, but to every sincere penitent,) the communicant should consider, that, in return, and in order that the covenant may be thoroughly ratified, he must give up his body, soul, and spirit unto the Lord, as a reasonable, holy, and living sacrifice; firmly purposing to devote every power and faculty to glorify his Maker and Redeemer, as long as he shall have a being. He, who is not *fully determined* to be *wholly on the Lord's side*, should not intermeddle with this sacred ordinance. We have already seen, p. 64, that, in sacrificing, the *pouring out of the blood* of the covenant victim always implied the *imprecation*, that his blood who should first violate the conditions of the covenant, might be shed in like manner as that of the sacrifice. Hence that saying of St. Paul (1 Cor. xi. 29.) *For he that eateth and drinketh unworthily, eateth and drinketh damnation, κριμα, judgment or condemnation to himself*; i. e. he thereby *forfeits his life*, according to the penal sanctions of the covenant, expressed by pouring out the blood, which is the *life* of the victim. “For this cause,” says the apostle, “many are weak and sickly among you; and many sleep”—some of you are *dying*, and others *dead*; God having thus exacted the penalty of a broken covenant. Be faithful therefore to your God, and your soul shall live for ever.

4. BREAKING OF BREAD. Κλασις του Αρτου.—This I had long scrupled to admit as a legitimate appellative of the Eucharist, till I observed that the Syriac Version has rendered the passages (Acts ii. 42. xx. 7.) instead of

*breaking of bread, breaking the* EUCHARIST. See what is observed on this subject, p. 74. I therefore suppose, that this was a common name for this sacred rite during the apostolic age ; but I think it was always used with a peculiar emphasis—breaking of THE bread, or breaking of THAT bread, Κλάσις τοῦ Ἀρτοῦ. That this appellative descended lower than the apostolic times, we learn from Ignatius' Epistle to the Ephesians, chap. xx. where, speaking of the Eucharist, he terms it ἓνα ἄρτον κλωντες, ὁ ἐστὶ φάρμακον ἀθανασίας, καθαρτηριον, ἀλεξικακον. “breaking that one bread, which is the medicine of immortality, and the medicament which expels all evil;” and Tertullian *de Oratione*, chap. xxiv. speaking of St. Paul breaking bread aboard the vessel, (Acts xxvii. 35.) says—*In navi coram omnibus Eucharistiam fecit. In the ship he celebrated the Eucharist, in the presence of them all.* It is very easy to discover how this appellative arose ; for at the original institution, our Lord is said to have *taken bread, and having given thanks he brake it* ; hence the whole act was termed the BREAKING OF BREAD. But this name, as not sufficiently expressive, seems soon to have given place to other terms, by which the *nature* and *design* of this institution were more forcibly expressed and better understood. It is evident, however, that a principal design of this name was to point out that *unity* and *fellowship* which these primitive disciples had among themselves, the highest proof of which in those eastern countries was, their frequently breaking bread, or eating with each other.

5. COMMUNION, Κοινωνία.—In 1 Cor. x. 16. the Eucharist is called the *communion of the body and blood of Christ*. As the term Κοινωνία signifies not only *communion* or *fellowship*, but also *participation*, it evidently signifies that the faithful partakers had thereby fellowship or communion with the Lord Jesus, being made *partak-*

ers of the benefits of his passion and death ; so, that as truly as their bodies were made partakers of and were nourished by the bread and wine, so truly were their souls made partakers of the *grace, mind, and spirit* of the Lord Jesus, and thus “ they dwelt in God and God in them ; were one with God, and God with them.”

Suicer observes in his Thesaurus, under the word *Κοινωνια*, that this term meant *communion* or *participation*, in reference to the Eucharist, (for it had besides, different meanings,) for the following reasons. 1. Because of the union of the faithful with Christ, and with each other. 2. Because believers are thereby not only united to Christ, but are also made partakers of his kingdom. 3. Because, through this fellowship or communion they are deemed worthy of partaking of all that appertains to Christ.

In the confession of faith of the Oriental churches quoted by him, we find the following remarkable exposition of this communion or participation. Η αγια κοινωνια συμβολον της συσσωματώσεως και εγκεντρίσεως ἡμῶν προς τον εναῖρωπτησαντα Υἱον και Λογον του Θεου, δι ἧς εγκεντρίσεως δε λυτρωμεθα του αιωνιου θανάτου· της ριζῆς γαρ ὑγιαίνουσῃς και αειθαλουσῃς, ουκ εσθ’ ὥπως μη και τους κλαδους συνουγιανειν ταυτη και συνθallee διαπαντος. vid. Suic. Thesaur. voc. Κοινωνια. “ The holy communion is a symbol of our being incorporated and engrafted in the incarnated Son and Word of God ; by which engrafting we are delivered from eternal death : for while the root is sound and always flourishing, it is not possible that the branches united with it, should not be sound and ever verdant.”

A two-fold communion is here pointed out. 1. Communion with *Christ*. 2. Communion with *each other* For, 1. The branches, to continue flourishing, must have communion with the root, i. e. must be nourished by those very juices imbibed by the root ; and, 2. as the branches, being all equally partakers of the root, have

their common support and verdure from it ; so believers being all equally united to Christ, and deriving all their nourishment and support from him, stand in the same relation to each other, as the branches do in the same tree. This is the purport of the following words of our blessed Lord. I am the *vine*, ye are the *branches*.—I pray for them that they may be one, even as thou, Father, art in me, and I in thee ; I in them, and thou in me, that they may be made perfect in one. John xvii. 21, 23.

6. SACRAMENT.—Sometimes called the *Holy Sacrament*, and the *Sacrament of the Lord's Supper*. The reason and true meaning of this appellative being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases. Though this term, as applied to the Eucharist, is no where to be found in Scripture ; yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well known epistle of *Pliny the younger*, to the Emperor Trajan. This very learned and eminent statesman was appointed by the emperor to the administration of affairs, in the province of Bithynia, a country of Natolia or Asia-Minor, bordering on the Euxine sea ; through different parts of whose vicinity the Gospel had been preached by Paul and Silas. Acts xvi. 1, &c. and probably by others before them.

In this country multitudes had been converted to the Lord, so that when Pliny came to the government of the province, he found that *multi omnis ætatis, omnis ordinis, utriusque sexus etiam*, many of every age, rank, and sex, had embraced the Christian religion ; for “ the contagion of this superstition,” as he terms it, “ was not confined to cities, but had diffused itself through all the neighbouring villages and country, *Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio per-*

*vagata est.* Finding the Christian cause rapidly gaining ground, and the temples almost entirely deserted, and the rites and ceremonies of heathenism abandoned, *desolata templa et sacra solemnita intermissa,* He published a decree, by order of the Emperor, forbidding the Christian assemblies on pain of death.—The followers of Christ being hemmed in on every side, by this state persecution, were obliged to relinquish their meetings very generally; so that those which were held, were confined to the sabbath, and then only *before day.*

This subjected so many to accusation and consequent death, that the governor's heart began to relent; and he wrote to the Emperor proposing a number of questions for direction in this important business; transmitting to him at the same time, the sum of all the charges that could be legally substantiated against the Christians. This most important piece of church history, so honourable to the followers of Christ, and disgraceful to their persecutors, and in which we find the first mention of *Sacrament*, is still extant in Pliny's Epistles, lib. x. Epist. 97. vol. ii. p. 127. Edit. Bipont. 1789, 8vo. *Affirmabant autem, hanc fuisse SUMMAM vel culpæ vel erroris, quod essent soliti STATO DIE ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem: seque SACRAMENTO non in scelus aliquod OBSTRINGERE, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque cocundi ad capiendum cibum, promiscuum tamen, et innoxium.* "They affirmed, that the **WHOLE** of their fault or error was this; that they were accustomed to meet together on a certain day (*stato die*, the sabbath) before day-light; and sing a hymn by turns, (*viz.* a responsive song) to Christ as their God, and to **BIND** themselves by a **SOLEMN OATH**, (by a sacrament) not for any wicked pur-

pose, but not to be guilty of theft, robbery, or adultery : not to violate their faith, nor to deny any deposit when called on to deliver it up : having done these things, it was their custom to separate, and afterwards to re-assemble to eat in common an inoffensive meal.”

There is every reason to believe that Pliny refers here to the partaking of the Eucharist, and the solemn engagements they entered into with God, when receiving that sacred ordinance, to depart from every appearance of evil ; and render up, in affectionate obedience, their bodies, souls, and spirits to their Maker.

The word *Sacramentum* properly means the *military oath* of fidelity and obedience to his general, which every Roman soldier was obliged to take. From this we may learn both the reason and meaning of the term *sacrament*, as applied to the Eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants ; and which they were expected to resist, continuing faithful even at the hazard of their lives ; all that embraced the Gospel were represented as *enlisting themselves* under the banner of Christ, whose *faithful soldiers* they promised to be. And, as the *captain* of their salvation, was made perfect by sufferings, they were expected to follow him in the same path, *loving not their lives even unto death*. Now, as in the holy Eucharist their obligations to their divine leader were set before them in the most impressive and affecting point of view, they made this their *covenant sacrifice* an occasion of *binding* themselves afresh to their Lord to *fight manfully under his banner*. Hence, as there was a continual reference to the *Sacramentum*, or military oath, the blessed ordinance itself appears to have been termed *the sacrament*, because in it they took the vows of the Lord upon them ; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.

What was the matter, and what the precise words of this oath, is a subject of enquiry at once both curious and useful. The very *form* and *matter* of the oath are both preserved in Polybius; and a careful view of them cannot fail to cast much light on the subject now under consideration. In Histor. lib. vi. s. l. where he is giving an account of the manner of raising, embodying, and enrolling the Roman troops, he observes; that when all the proper arrangements were made, and the different companies formed, the *Chiliarch*, or *military tribune*, selecting a proper person from all the rest, propounded the *Sacramentum*, or oath of fidelity and obedience, who immediately swore as follows: Η ΜΗΝ ΠΕΙΘΑΡΧΗΣΕΙΝ ΚΑΙ ΠΟΙΗΣΕΙΝ ΤΟ ΠΡΟΣΤΑΤΤΟΜΕΝΟΝ ΤΗΘ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΤΑ ΔΥΝΑΜΙΝ. Οι δε λυπτοι παντες 'ομνυουσι καθ'ενα προσπορευομενοι του τ'αυτο δηλουντες 'οτι ποιησουσι, παντα καθ'απερ ο πρωτος: “ SUBMISSIVELY TO OBEY AND PERFORM WHATSOEVER IS COMMANDED BY THE OFFICERS, ACCORDING TO THE UTMOST OF HIS POWER. The rest all coming forward, one by one, take successively the same oath, that they would perform every thing according to what the first had sworn.”—Vide POLYB. à Gronovio, Svo. Amsterdam, 1670. vol. I. p. 650. Here, then, is the meaning of the word *Sacrament*, so frequently used in the primitive church, and still common among the major part of Christians, who acknowledge the divine obligation of the Eucharist; and who *break bread and drink wine in remembrance that Jesus Christ died for them*. He, therefore, who comes to this ordinance in the true primitive spirit, *binds* himself to God by the most *solemn* vow, that he will *acknowledge* him for his leader and director; *submit implicitly* to his authority, *perform* his righteous commands, and exert the *utmost* powers of his body and soul in the service of his Redeemer.

The word *Sacramentum* I have often met with in an-

cient Deeds, Charters, &c. signifying an *oath*; especially when in swearing, the person laid his hand on the Holy Gospels. The promise then made was considered a holy *obligation* which he was *bound at all events*, to perform. This was still in reference to the *military oath* mentioned above.

7. PASCHAL FEAST, PASS-OVER. This was a very ancient title, and out of it many others of a similar import grew, such as GOD'S FEAST, or BANQUET, the LORD'S TABLE, the SPIRITUAL PASS-OVER, the SACRIFICIAL FEAST, &c. ; all of which seem to have had their origin in the consideration that the *Eucharist* succeeded to the *Pass-over*, which was clearly founded on St. Paul's words, 1 Cor. v. 7, 8. *Christ our PASS-OVER, is sacrificed for us, therefore let us keep the FEAST.* Dr. Cudworth, who has written a very learned discourse on "The true Notion of the Lord's Supper," has fully proved, chap. 1. "That it was a custom among the Jews and heathens *to feast upon things sacrificed*; and that the custom of the Christians, in partaking of the body and blood of Christ once sacrificed upon the cross, in the Lord's Supper, is analogical hereunto." And he proves, in chap. 2. from Scripture and from Jewish authors, that "the pass-over was a true sacrifice, and the paschal feast, a feast upon a sacrifice." And in chap. 4. he *demonstrates*, "That the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices both in the Jewish religion, and heathenish superstition." And concludes, in chap. 5. "That the Lord's supper is not a *sacrifice*, but a FEAST upon a SACRIFICE.

Dr. Cudworth properly divides the sacrifices under the law, into *three* kinds, First, Such as were *wholly* offered to God, and burnt upon the altars, as the *holocausts*, or *burnt-offerings*, עֹלֹת *ôloth*.—Secondly, Such as the PRIESTS ate a part of, besides a part offered to God upon

the altar; as the *sin-offerings*, חַטָּאת *chattath*, and the *trespass-offerings*, אָשֶׁם *ashem*.—Thirdly, Such as the OWNERS themselves had a part of, besides a part bestowed on the *priests*, and a portion offered to *God*: these were termed the שלמים *shelamim*, or *peace-offerings*.”

That the Gentiles *feasted* on the *sacrifices* offered to their gods, every one knows who has read the Greek and Roman classics; of this, the following proofs cannot be unacceptable to any intelligent reader. In *Iliad. A.* Homer describes a hecatomb sacrifice, which Agamemnon offered to Apollo, by his priest Chryses, and a *feast* that immediately followed:—

. . . . . τοι δ' ὦκα Θεῷ κλείτην εκατομῆτην  
Εἰσεις ἐσηστὰν εὐδμήτην περὶ βωμῶν.

. . . . . Then before the shrine  
Magnificent, in order due they rang'd  
The noble *hecatomb*!

Ver. 446.

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ κυλοχύτας προΐαλοντο, κ. τ. λ.

. . . . . and with meal

Sprinkling the victims, their retracted necks

First *pierced*, then *flayed* them.

Ver. 458.

Μηρὺς τ' ἐξεταμὼν, κατὰ τε κνίσσῃ ἐκαλύψαν, κ. τ. λ.

. . . . . the thighs with fire consum'd,

They gave to each his portion of the maw:

Then slash'd the *remnant*, pierc'd it with the spits,

And, managing with culinary skill,

They roast; withdrew it from the spits again.

Their whole task thus accomplish'd, and the board

Set forth, they FEASTED, and were all suffic'd.

Ver. 460—68.

In the second *Iliad*, Agamemnon offers an ox to Jupiter, and invites several of the Grecian captains to partake of it:

Αὐτὰρ ὁ βὸυν ἱερεύσεν ἀναξ ἀνδρῶν Ἀγαμέμνων. κ. τ. λ.

But Agamemnon in his tent prepar'd  
For *sacrifice*, to all-commanding Jove,  
A fifth-year fatt'd ox, and to his FEAST  
*Summon'd the noblest of the sons of Greece.*

Il. B. ver. 403—431.

In *Odyssey*, Γ. Nestor sacrifices an ox to Minerva, in behalf of Telemachus and his friends, on which they all afterwards feasted.

Λυταρ' επει κατα μηρ' εκαη, και σπλαγγχ' επασαντο, κ. τ. λ.  
. . . . .The thighs consum'd,  
They ate the interior part, then slicing them,  
The *remnant*, pierc'd and held it to the fire.  
The viands dress'd, and from the spits withdrawn,  
They sat to share the FEAST.

Odys. Γ, ver. 461—471.

In the same book, the Pylians are represented sacrificing eighty-one black bulls to Neptune, at which were present 4,500 persons, who, having offered the thighs to their god, *feasted* on the entrails, and the rest of the flesh.

See Cowper's Homer.—Odys. III. ver. 1, &c.

*Plato*, in his second book, *De Legibus*, acknowledges such feasts under the name of Εορται μετα θειον, *Feasts AFTER divine worship*.

*Virgil* refers to the same custom, *Eclogue* iii. ver. 77.

Cum faciam Vitula, pro frugibus, ipse venito.

“When, instead of offering fruits, I shall sacrifice a heifer, come thou to the *feast*.”

And thus in *Æneid*. viii. ver. 179. Evander entertains Æneas:

Tum lecti juvenes certatim, aræque sacerdos,  
Viscera tosta ferunt taurorum—  
Vescitur Æneas simul et Trojana juvenus,  
Perpetui tergo bovis et lustralibus extis.

“Then chosen youths, and the priest, with great dis-

patch, heap on the altar the broiled intestines of bulls.—Æneas, and with him the Trojan youth, *feast* on the chine and *hallowed* viscera of an ox.”

The ancient *Persians* were accustomed to pour out the blood of the victims to their gods, and then feast on the flesh. And the ancient *Arabians* did the same in their *camel feasts*. And, as Dr. Cudworth properly observes, from this custom of the heathens of *feasting upon sacrifices*, arose that famous controversy among the primitive Christians (noticed in the New Testament) “whether it be lawful (εσθιειν ειδωλοθυτα,) to eat things sacrificed to idols.” Indeed, this custom was so common among the ancient heathens, that he who made use of any flesh at his table, which had not been *offered to the gods*, was deemed a profane person. Hence the Greek proverb, αβυτα εσθιειν, *to eat things which had not been sacrificed*, was used as a brand of a notoriously wicked man.

I HAVE already remarked that the Eucharist may be considered as a *fæderal rite*; for in this light the ancient feasts upon sacrifices were generally understood: but, as this subject was but barely mentioned, and is of great importance to every communicant, I shall here consider it more extensively.

Dr. Cudworth, to whose excellent *Discourse on the true Nature of the Lord's Supper*, the preceding pages are not a little indebted, has, in his sixth chapter, some excellent observations on this head. That the eating of God's sacrifice was a *fæderal rite* between God and those who offered it; he considers as proved from the custom of the ancients, and especially of the Orientals, who eat and drank together in order to ratify and confirm the covenants they had made.

Thus, when Isaac made a covenant with Abimelech, it is said, (Gen. xxvi.) *He made him, and those who were with him, a FEAST; and they did eat and drink, and rose*

up betimes in the morning, and *SWARE* to one another. When Laban made a covenant with Jacob, (Gen. xxxi. 44.) it is said, *They took stones and made a heap, and did EAT there upon the heap*; on which text *Rab. Moses Bar Nachman* makes this sensible comment:—"They did eat there a little upon the heap for a memorial; because it was the manner of those who enter into covenant, to eat both together of the same bread, as a symbol of love and friendship." And *R. Isaac Abarbanel* confirms this; "It was," says he, "an ancient custom among them, that they who did eat bread together, should ever after be accounted for faithful brethren."—In Josh. ix. 14. we are informed, that when the Gibeonites came to the men of Israel, and desired them to make a league with them, *The men of Israel took their victuals, and asked not counsel of the mouth of the Lord*; which *Rabbi Kimchi* thus expounds:—"They took of their victuals, and ate with them, by way of covenant." The consequence was, as the context informs us, *Joshua made peace with them*.

Federal rites, thus ratified and confirmed, were in general so sacredly observed, that *Celsus*, in his controversy with *Origen*, deems it an absolutely improbable thing, that Judas, who had eaten and drunk with his Lord and Master, could possibly betray him; and therefore rejects the whole account: ὅτι, says he, *ανθρωπω μεν ο' κοινωνησας τραπεζης ουκ αν αυτω επιβουλευσειεν, πολλω πλεον ο Θεω συγεωχηῖς ουκ αν αυτω επιβουλος εγινετο*. "For if no man who has partook of the table of another, would ever lay snares for his friend; much less would he betray his God, who had been a partaker with him." *Origen*, in his reply, is obliged to grant that this was a very uncommon case, yet that several instances had occurred in the histories both of the Greeks and Barbarians. From these examples, *Dr. C.* concludes, that the true origin of the word *ברית* *berith*, which signifies a COVENANT, or any federal com-

*munion*, is the root בָּרַח *barah*, *he ate*, because it was the constant custom of the Hebrews, and other Oriental nations, to establish covenants by *eating and drinking together*.

Nor was this the case among these nations only; all heathen antiquity abounds with instances of the same kind. They not only feasted on their sacrifices, (see p. 84, &c.) but they concluded *covenants* and *treaties* of all sorts at these *feasts*: and as *salt* was the symbol of *friendship*, it was always used on such occasions, both among the Jews and among the heathens; hence God's command, (Lev. ii. 13.) *Thou shalt not suffer the SALT OF THE COVENANT of thy God to be lacking; with all thine offerings thou shalt offer SALT*. So among the Greeks, Ἀλες και τραπεζα, *salt and table*, were used proverbially to express *friendship*; and Ἀλας και τραπεζαν παραβαινειν, *to transgress the salt and table*, signified to *violate the most sacred league of friendship*. From these premises, Dr. Cudworth concludes, "As the legal sacrifices, with the feasts on those sacrifices, were FÆDERAL RITES between God and men; in like manner, I say, the Lord's Supper, under the Gospel, must needs be a FÆDERAL BANQUET between God and man; where, by eating and drinking at God's own table, and of his meat, we are taken into a sacred covenant, and inviolable league of friendship with him."

This is certainly true of every faithful communicant; and much consolation may be derived from a proper consideration of the subject. If the covenant have been made according to the divine appointment, (i. e. by lively faith in Christ, the real *fæderal sacrifice*) on God's part it is ever inviolate. Let him, therefore, who has thus entered into the Lord's covenant, continue stedfast and immoveable, always abounding in the work of the Lord; then, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to

come, nor height, nor depth, nor any other creature shall be able to separate him from the love of God, which is in Christ Jesus our Lord." Amen.

I cannot deny myself the pleasure of laying the substance of Dr. Cudworth's "*Demonstration*, that the Lord's supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the *feasts upon sacrifices*, both in the Jewish religion and heathenish superstition;" which he proves from a passage in Scripture, 1 Cor. x. where all these *three* are compared together, and made exact parallels to each other.

Ver. 14. *Wherefore, my dearly beloved, flee from idolatry.*

Ver. 15. *I speak as to wise men: judge ye what I say.*

Ver. 16. *The cup of blessing, which we bless: is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

Ver. 18. *Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?*

Ver. 20. *Now I say, that the things which the Gentiles sacrifice, they sacrifice to devils, (δαίμονις dæmons) and not to God; and I would not that ye should have fellowship with devils. (κοινωνοὺς τῶν δαίμονων γίνεσθαι, that ye should be participators with dæmons.)*

Ver. 21. *Ye cannot drink the cup of the Lord, and the cup of devils: (δαίμονιων dæmons) ye cannot be partakers of the Lord's table, and the table of devils. (δαίμονιων dæmons.)*

In these passages, the design of the apostle is to convince the Corinthians of the unlawfulness of eating things sacrificed to idols; and he does this by shewing that though an idol is nothing in the world, and things sacri-

ficed to idols *physically* nothing, as differing from other meats, yet *morally* and *circumstantially* to eat of things sacrificed to idols, in the idol's temple, was to *consent to the sacrifices*, and to be *guilty of them*.

This he illustrates *first*, from a parallel rite in the Christian religion; where the eating and drinking of bread and wine in the Eucharist, as representing the body and blood of Christ, offered to God upon the cross for us, is a real communication in his death and sacrifice. ver. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

*Secondly*, from another parallel of the same rite among the Jews, where they who ate were always accounted partakers of the altar, that is, of the sacrifice offered on the altar. *Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?*—ver. 18.

Therefore as to eat the symbols of the body and blood of Christ in the Eucharist, is to partake of his sacrifice offered up to God for us; and, as to eat of the Jewish sacrifices under the law, was to partake in the legal sacrifices themselves; so, to eat of things offered up in sacrifice to idols, was to be partakers of the idol sacrifices, and therefore was unlawful: for *the things which the Gentiles sacrifice, they sacrifice to DEVILS*; but Christ's body and blood were offered up in sacrifice to GOD, and therefore they could not partake of both together, the sacrifice of the *true God*, and the sacrifice of *devils*.

St. Paul's argument here must necessarily suppose a perfect analogy between these *three*, and that they are all *parallels* to each other; or else it has no force. Therefore, I conclude that the Lord's Supper is the same among Christians in respect of the Christian sacrifice, as the Jewish feasts or sacrifices were among *them*; and the feasts upon idol sacrifices, were among the *Gentiles*; and

consequently, that the Eucharist is *Epulum sacrificiale*, or *epulum ex oblatis*, that is, a feast upon a sacrifice. Q. E. D.—*True notion of the Lord's Supper*, fourth ed. p. 26.

Having thus sufficiently shewn that the Eucharist is properly a *feast upon a sacrifice*, and a *fœderal rite*, I shall now consider it particularly in the light of a FEAST.

*Aulus Gellius*, (NOCTES ATTICÆ, lib. xiii. c. 11. Edit. Bipont. vol. ii. p. 60.) informs us, that *Marcus Varro* wrote a treatise, entitled QUID VESPER SERUS VEHAT. *What may the close of the day produce?* in which he speaks of FEASTS, the proper number and quality of GUESTS, and the custom and management of the ENTERTAINMENT itself.

A feast, says he, *omnibus suis numeris absolutum est*, is just what it should be, when made up of these four circumstances.—1. *Si belli homunculi collecti sunt*.—2. *Si locus electus*.—3. *Si tempus lectum*.—4. *Si apparatus non neglectus*.

1. If there be DECENT respectable PERSONS.

2. A convenient and proper PLACE.

3. A suitable TIME. And,

4. Proper CHEER and ACCOMMODATIONS.

I shall take these things in order, and apply them to a proper celebration of the Eucharist, considered in the light of a *religious FEAST*.

1. *Decent respectable PERSONS*.—If ever attention should be paid to this point, it is when God provides the entertainment, and condescends to sit down with the guests. St. Paul has taken up the subject in a particular manner, (1 Cor. xi. 27, &c.) and it is highly necessary that we should weigh his important advice.

He asserts, (v. 27.) *Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of Christ*. From this we learn, that improper com-

municants are in a very awful state. These may be divided into *two* classes, the *inconsiderate* and *ungodly*. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord, and discern not the operation of his hands; hence they go to the Lord's table from a mere sense of duty or propriety, without considering what the sacred elements represent; and without *feeling* any hunger after the bread that endureth unto eternal life. These really profane the ordinance, either by not devoting it to the end of its institution, or by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord's Supper, but they do it as a testimony of *respect* and *friendly remembrance*—these do not *discern the LORD's body*; do not see that this bread represents his body which was broken for them, and his blood which was spilt for the remission of sins. Their celebration of this ordinance is an absolute profanation of it, forasmuch as they do it to another purpose than that for which Christ instituted it. It was a maxim among the Rabbins, "That if the Paschal Lamb was slain in its own name, and the blood sprinkled as that of *another* sacrifice, the whole was polluted."—Or, "if the offerer changed his intention, during the solemnity, and in the purpose of his mind, changed the sacrifice, it was polluted." See MISHNA Tract. *Pesachim*. This was doubtless true of the Passover, and no less so of the Antitype, for in Christ crucified, a greater than the Paschal Lamb was present. If the blessed God has instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person, calling himself a *Christian*, comes forward to the sacred feast, with a creed determined against this scriptural, and indeed only religious use of it, does he not in heart *change the sacrifice*? are not the crucifixion

of the body, and the spilling of the blood, perverted from their grand purpose; and the awful solemnity polluted in his hands? He pretends to *remember Christ crucified*, but he commemorates the sprinkling of his blood not as an *atonement for sin*, but “as a necessary consequence of Jewish malice, and of the unshaken integrity of the founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!” Is not this eating and drinking *unworthily*? Can such persons have ever carefully examined the book of God, relative to this matter? If they *have not*, they are greatly to be pitied. and greatly to be blamed: if they *have*, and still refuse to acknowledge Him who died for them, their case is peculiarly deplorable.

Of the *ungodly*, as comprehending transgressors of all descriptions, little need be said in proof of their *unworthiness*. Such, coming to the table of the Lord, eat and drink their own condemnation; as they profess by this religious act to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the only remedy, must perish; and it is their condemnation, that God had provided a ransom for their souls, but they refused to accept it; and preferred the bondage of sin to the liberty of the Gospel. None such should ever be permitted to approach the table of the Lord: if they (through that gross ignorance which is the closely wedded companion of profligacy) are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable lack of attention to this circumstance—professor and profane are often permitted to approach the sacred ordinance together; in consequence of which, the sincere followers of God are

wounded, the weak stumbled, and the influences of the Spirit of God restrained. For, can it be expected that God will manifest his approbation when the *pale* of his sanctuary is broken down, and the beasts of the forest introduced into the Holy of Holies! The evil consequent on this cannot be calculated; and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table who is not known to be a *steady, consistent character*, or a *thorough penitent*. If there be an indiscriminate admission, there must be unworthy communicants, who instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling; for we may rest assured that this ordinance is no *indifferent* thing: every soul that approaches it will either receive good or evil from it—he will retire a better or a worse man—he will have, either an increase of the Spirit of Christ or of Judas—on him the Lord will graciously smile, or judicially frown.

It may be here asked, “Who then should approach this awful ordinance?” I answer, every *believer* in Christ Jesus who is saved from his sins, has a *right* to come. Such are of the *family of God*; and this bread belongs to the children. On this there can be but one opinion. 2dly, Every genuine *penitent* is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. “But I am not worthy.” And who is? There is not a *saint* upon earth, nor an *archangel* in heaven, who is worthy to sit down at the table of the Lord. “But does not the apostle intimate that none but the *worthy* should partake of it?” No: He has said nothing of the kind; he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*—but

there is an essential difference between eating and drinking *worthily*, and being *worthy* thus to eat and drink. He eats and drinks *unworthily*, who *does not discern the Lord's body*; i. e. who does not consider that this bread represents his body, which, in a *sacrificial* way, was broken for him; and this cup, his blood which was poured out for the multitudes, for the remission of sins. The genuine believer receives the Lord's Supper in the remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness, or to keep him clean, if that change has already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlastingly. Thus, none are excluded but the *impenitent*, the *transgressor*, and the *profane*. BELIEVERS, however *weak*, have a right to come; and the strongest in faith need the grace of this ordinance. *Penitents* should come, as all the promises of pardon mentioned in the Bible are made to such; and he that is *athirst* may take of the water of life freely. None is *worthy* of the entertainment (though all these will partake of it *worthily*); but it is freely provided by him who is the Lamb of God, who was slain for us, and is *worthy* to receive glory and majesty, dominion and power, for ever and ever!

In the same tract of *Varro*, mentioned above, he says, that "in a *feast* well constituted, (*convivarum numerum incipere oportere à gratiarum numero, et progredi ad mularum* :) we should begin with the *Graces*, and end with the *Muses*;" by which he did not merely mean, as *Gellius* says, that in a feast there should never be fewer than *three*, never more than *nine*; but that every feast should be commenced with *order*, *decency*, and *gracefulness*; and should terminate in the increase of *social affection*, and the *general happiness of the guests*. All those who come

to this Gospel feast, should come in that spirit in which they may expect to meet and please their God; have thereby their brotherly love increased, and their happiness in God considerably augmented. It is in reference to this point (the increase of brotherly affection and communion with God) that the apostle says, (1 Cor. v. 7, 8.) to the contentious and unloving Christians at Corinth, among whom were dissensions and schisms, *Purge out the old leaven, that ye may be a new and unleavened lump: for even Christ, our Pass-over, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* We have already seen with what care the ancient Jews purged their houses of leaven; and what pains they took to have themselves, their houses, and their utensils pure. This they did by the express command of God, (Exod. xxiii. 18.) who meant thereby not merely their removing all *fermented substances* from their houses, but, as the apostle properly observes, the *leaven of malice and wickedness* from their hearts; without which they could neither love one another, nor in any respect please God. Hence the Church of England very properly requires, in all her communicants, that they should “steadfastly purpose to lead a new life, have a lively faith in God’s mercy through Christ, and be in charity with all men.” This, is indeed, *purging out the old leaven*, that the lump may be entirely new and pure.

2. A proper and convenient PLACE. *Locus electus.*

From the beginning God has appointed a *place* where he chose to register his name; and this was necessary, in the infancy of revelation, that a proper uniformity might be observed in the divine worship, and idolatry prevented. And, though we know that *God is not confined himself to temples made by hands*, yet he does condescend to dwell

among men in such places as are set apart for his worship, and are consecrated to his name. Hence, the place of public worship must be the most proper for this and every other sacred ordinance. Hither men come to wait upon their God ; and, in the sanctuary, his power and glory are often shewn forth. As the house is the house of God, on entering under the roof a sacred awe, exceedingly helpful to the spirit of true devotion, is generally felt. Whatever we see and hear calls to our mind different religious acts ; and as nothing in the place has been devoted to *common* or *secular uses*, every association of ideas relative to what we see and hear, only serves to deepen each serious impression, and excite the soul to the due performance of the different parts of divine worship.

Those who have pleaded that every place is *equally* proper for the worship of God, because He fills the heavens and the earth, have not considered the powerful influence of association on the mind of man. Let a man only see, where he worships, a series of objects which he every where meets with in common life, and he will find it difficult to maintain the spirit of devotion. I grant that, in the beginning of the kingdom of Christ, the first converts were obliged to worship in *private* houses, and even in such the holy Eucharist was celebrated (Acts ii. 46.) ; and in every age since that time many excellent Christians have been obliged to use even the meanest dwellings for the purposes of religious worship : but where buildings consecrated solely to the service of God can be had, these *alone* should be used ; and therefore the house of God, whether it be church or chapel, ceremonially consecrated or unconsecrated, should be preferred to all others. And here I hope I may, without offence, say one word,—that it is not a ceremonial consecration of a place to God that can make it *peculiarly* proper for his worship ; but the *setting the place apart*, whether with

or without a ceremony, for prayer, praise, preaching, and the administration of baptism and the Lord's Supper. By this means it becomes properly the house of God, because solely set apart for religious purposes. The lax teaching that has said, *every place is equally proper*, has brought about with thousands that laxity of practice which leads them to abandon every place of worship, and every ordinance of God. Innovation is endless; and when it takes place in the worship of God, it seldom stops till it destroys both the form and power of religion. The private house is ever proper for *family* worship, and for public worship also, when *no place set apart for the purposes of religion can be had*; for, in ancient times, many of the disciples of Christ had a church in their houses, (see Rom. xvi. 5. Philem. 2.) and in these God manifested his power, and shewed forth his glory, as he had done in the sanctuary: but I would simply state, that such dwellings should not be *preferred*, when, by order of the state, or the consent of any religious people, a place is set apart for the purposes of divine worship. Thus much may suffice concerning the *locus electus* of Varro, as far as it can be applied for the illustration of the present subject.

### 3. *Tempus lectum.* A suitable TIME.

*How often in the year, and at what time of the day,* should the Eucharist be celebrated, are questions to which considerable importance has been attached. How often the first Christians received the Holy Sacrament cannot be exactly ascertained. In Acts ii. 42. it is said, that *they continued stedfastly in the Apostle's doctrine and fellowship, and in BREAKING OF BREAD*; and in ver. 46. *they continued DAILY in BREAKING BREAD from house to house.* We have already seen that the forty-second verse probably refers to the Eucharist: of the latter, this is not so obvious. However, some have supposed, from this passage, that the Holy Sacrament was celebrated *every*

*day*, in one or other of the Christians' houses ; and that, therefore, the Eucharist was the daily bread of the first Christians. And there is some reason to think that this was the case at a very early period of the Christian Church ; for Eusebius (*Demonstr. Evangel. lib. 1.*) says, they commemorated the body and blood of Christ, *οσημεσαι, daily*. And it is very likely that many understood our Lord's command in so general a sense, that whenever they *brake bread*, they did it in a sacramental remembrance of him. If this were really the case, and it is not improbable, it did not long continue so, as it soon became a set ordinance, and was not associated with any other meal ; though, at a very early period, a *love-feast* often preceded it. From Justin Martyr, and others, we learn that it was celebrated at the conclusion of public worship, sometimes in the *morning*, and sometimes in the *evening* ; and both Pliny and Tertullian speak of its being celebrated *before day-light*. So that it does not appear that any particular part of the day was, at any time, deemed *exclusively* proper.

As the *Lord's day* is devoted to public worship, that day, above all others, must be the most proper for the celebration of this ordinance ; for the heart is then better prepared to wait on God without distraction, worldly business being then laid aside, and consequently the mind is more free to enter into a consideration of such important mysteries. And, as the *Lord's day* is the most proper among the days, so the *morning* of that day is the most favourable time on which to celebrate this sacred ordinance. Towards the close of the day, a man may be comparatively indisposed towards a profitable commemoration of the passion of our Lord, by the fatigue attendant on the different religious duties performed during its course ; which, exhausting the animal powers, renders the mind incapable of such sublime and pathetic acts of

devotion as certainly belong to a due performance of the last command of our blessed Lord. But no rule can be given, in this case, which will not admit of exceptions ; and it must be left to those whose business it is to conduct the worship of God, to determine, in several cases, what is the most proper *time*, as well as, which is the most proper *place*.

With respect to the frequency of celebrating this divine ordinance, it may be observed, in general, that a medium between *seldom* and *frequency* should prevail. Some have received it *daily*, others *weekly*, some once in the *month*, others *once per quarter*, and some only once in the *year*. There is surely a proper medium between the first and last of these *extremes*. Few are so spiritually minded, as to be able to discern the Lord's body in a *daily*, or even *weekly* use of the Sacrament. Those who receive it only *once* in the year, cannot sufficiently feel the weight of the divine command. The intervals between the times of celebration are so long, that it is almost impossible to keep up the commemoration of the great facts shadowed forth by this ordinance. On the other hand, those who take it *daily*, or *once* in the *week*, become too much familiarized with it, properly to respect its nature and design. I believe it will be found, that those who are thus frequently at the Lord's Supper, do not in general excel in deep and serious godliness. Were I permitted to advise in this case, I would say, let every proper communicant receive the Holy Sacrament once every *month*. Once a year, or once in the quarter, is too seldom ; once a day, or once in the week, is too frequent : once in the month, or once in six weeks, is the proper mean.

But what can we think of those who call themselves Christians, and very seldom or never are found at the Lord's table ? They are either *despisers* or *neglecters* of the dying words and command of their Lord, and are

unworthy of the benefits resulting from a due observance of this divine ordinance. If the *omission* of a prescribed duty be a sin against God, and who dares deny it? then, these are sinners against their own souls. Many, comparatively sincere, are detained in the back ground of Christian experience on this very account; and many whole churches labour under the divine displeasure, because of the general neglect of this ordinance among their members. Every soul, who wishes not to abjure his right to the benefits of Christ's passion and death, should make it a point with God and his conscience to partake of this ordinance, if not *twelve* times, at least *four* or *six* times in the year; and continue thus to shew forth the Lord's death till he come.

We have already seen that the Eucharist succeeded to the Pass-over, and have proved that the Pass-over was intended to typify and point out this new covenant rite: the same authority that made it the bounden duty of every Israelite to keep the Pass-over, has made it the duty of every Christian to receive the sacrament of the Lord's Supper. Who has not read, (Numb. ix. 13.) *The man that is clean, and is not on a journey, and forbearth to keep the Pass-over, even the same shall be cut off from the people; because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.* Can any thing be more solemn than this? The Paschal Lamb was an expiatory victim; he who offered it to God by faith was received into the Divine favour, and had his sins remitted in virtue of that atonement represented by the Paschal Lamb. He who did not keep the Pass-over, bore his own sin; he offered no sacrifice, therefore his sins were not remitted. He who does not receive the Holy Sacrament, in reference to the atonement made by the passion and death of Christ, shall also bear his own sin. Let no soul trifle here: if a man believe that the

due observance of this ordinance is divinely authorised, he cannot refrain from its celebration, and be guiltless.

To multiply arguments in reference to the same subject, would, I apprehend, be absolutely needless. All who truly fear God, and whose minds are not incurably warped by their peculiar creed, will feel it their highest duty and interest to fulfil every command of Christ ; and will particularly rejoice in the opportunity, as often as it shall occur, of eating of this bread and drinking of this cup, in remembrance that Christ Jesus died for them.

4. *Apparatus non neglectus.* Proper CHEER and ACCOMMODATIONS.

After what has been said in order to prove, that the sacrament of the Lord's Supper represents *a feast upon a sacrifice* ; and that this sacrifice is no less than the body of our Lord Jesus Christ, which has been broken for us, and the blood of the new covenant sacrifice which has been shed for us ; there is no need to attempt to prove, that the provision which God has made, for the entertainment of his guests, is of the most exalted and excellent kind ; and that every person may think himself highly favoured indeed, who, with proper dispositions, is permitted to sit down at the table of the Lord. In order, therefore, that each may feel himself thus honoured and privileged, it is of vast importance that the *symbols* of this sacrifice speak, as much as possible, to the heart, through the medium of the *senses*. Hence, the *bread* used should be the purest and best that can possibly be procured, and the wine should be of the same quality ; that, as far as possible, the eye, the taste, and the smell may be pleasingly gratified. What a most unfavourable impression must stale or bitter bread, acrid or vapid wine, make upon the mind ! Are these fit symbols of this most precious sacrifice ? Would we have at our own tables, even on ordinary times, such abominable aliments as those

sometimes laid on the Lord's table? Church-wardens, and superintendants of this ordinance in general, should take good heed, that not only every thing be done decently and in order, but that the elements be of the most excellent kind. If a man's senses be either insulted or tortured by what is recommended to him as a mean of salvation, is it likely that his mind will so co-operate with the ordinance, as to derive 'spiritual good from it? Certainly not. In such a case, he may attend the ordinance as a *duty*, and take up the performance as a *cross*; but it will be impossible for him to derive real benefit from it. Besides, a sensible, conscientious man, must be disgusted with the slovenly and criminally negligent manner in which this sacred ordinance is celebrated. The Pass-over, it is true, was to be eaten by the Jews with *bitter* herbs, in remembrance of their former bondage; but the sacrament of the Lord's Supper is a commemoration of the most glorious and auspicious event that ever took place since God laid the foundation of the universe. It is, in a word, a synopsis, or general view, of all that is called the *glad tidings of salvation*, through the incarnation, passion, death, resurrection, ascension, and intercession of Jesus Christ, the world's Saviour and the sinner's Friend. In the primitive church, it was *always* esteemed a *FEAST*, and never accompanied with any act of mortification. Those who think this circumstance is unworthy of serious regard, shew thereby how little they know of human nature; and how apt some are to affect to be wise above what is written, and to fancy themselves *above* that which is, in reality, *above them*. Let, therefore, not only the *elements*, but the whole *apparatus*, and even the *mode* of administering, be such as shall meet and please all the senses, and, through their medium, affect and edify the soul. With such helps, under the influence of the blessed Spirit, devotion must be raised, the flame

of pure gratitude kindled, the hungry soul fed, and believers built up on their most holy faith.

But has not every private Christian a right to administer this sacred Ordinance? In a pamphlet not long ago published, a good mistaken man says, "Any sincere Christian has a right to administer the Lord's Supper to himself or to others." *Where* is this written in the annals of the church of Christ?—No where. Nor was there ever any decent, regular sect of Christians, that ever acted so. The accredited minister, the man who was set apart according to the custom of his community, was the only person who was ever conceived to have a right to administer this ordinance; as he alone could judge of the persons who were proper to be admitted. Where *private* persons have assumed this important function, they have brought the ordinance of God into contempt; and they, and their deluded partizans, have generally ended in confusion and apostasy. Wherever there is a religious people, who have their regular accredited ministers, they and they only should administer this ordinance. No private individual, no man who has not authority from some particular branch of the church of God, through the proper officers whose business it is to watch over and feed the flock of Christ, should dare to take upon himself such an awful and responsible function. The *self-appointed* man in this ordinance, is an intruder into the sacred fold; is the parent of indecency and disorder, and will have a solemn account to render to God for disturbing the peace of a Christian society, and leading the simple astray from the paths of their companions. We may safely state that nothing like this was ever allowed or practised in the primitive church: and the doctrine of the *pamphlet* on this point, to which I have already referred, is a doctrine replete with mischief, and totally unsupported by God's word, or the practice of the purest ages of Christianity.

But the enquiry is of great importance, "Who are they who should administer this sacred ordinance? I answer, Every minister of Jesus Christ; for, every man who is called to preach the Gospel, is called to feed the flock of God. If a man who professes to preach the Gospel, can prove that he has no authority to administer the Sacrament of the Lord's Supper: I can prove to him that he has no authority to preach; for, how can he bear proper testimony to the atonement, who cannot legitimately use the sacred symbols which best represent it? But this is both an idle and foolish conceit; for he who is called to preach the Gospel, is called to administer all the ordinances of the church of Christ. But it has been further asked, "May not any truly Christian man or woman deliver the sacred elements to others after consecration?" I answer, the ministers of the Gospel, *alone*, should dispense the symbols of the body and blood of Christ; every truly religious person will feel it much more edifying to receive this bread and wine from the hands of his pastor than from any member of the Church how holy soever he may be. The minister alone consecrated the elements in all periods of the Christian church, though sometimes the deacons delivered them to the people; but even this was far from being a common case; for, in general, the minister not only consecrated but delivered the elements to *each* communicant.

I shall not dispute here about the *manner* in which a man may be appointed to officiate in any branch of the church of God. The pure church of Christ exists exclusively no where. It lives in its universality in the various congregations and societies which profess the gospel of the Son of God: therefore, I contend not for this or that mode of ordination; but I contend that the man alone who is appointed to minister in holy things according to the regular usages of that church of God to

which he belongs, has a right to attempt to preach God's holy word, or administer his sacraments.

“ Let all things,” says the apostle, “ be done decently and in order :” this command should be felt, in its most extensive sense, in every thing relative to this ordinance. To cut off all occasion of offence, and to make every part of the ordinance edifying and salutary, every minister should take care that his whole deportment be grave, and all his words solemn and impressive ; not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean, and decently arranged on the table. The communicants, in receiving the bread and wine, should not be *hurried*, so as to endanger their dropping the one, or spilling the other, as accidents of this kind have been of dreadful consequence to some weak minds. The pieces of bread should be of a convenient size, not too small, (which is frequently the case,) as it is then impossible to take them readily out of the hands of the minister. No communicant should receive with *a glove on* : this is indecent, not to say irreverent. Perhaps the best way of receiving the bread is, to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

As to the *posture* in which it is received, little need be said, as the subject is of no great importance. Our Lord and his disciples certainly took it in a *reclining* posture, as this was the Jewish custom at meals ; and where there are only *ten* or *twelve* communicants, the *reclining* mode, though contrary to the custom of all western countries, may be literally and innocently copied ; but where there are from 500 to 1000 communicants, this would be impracticable. There is no evidence, in the sacred text, that they *stood* with their staves in their hands, and their loins girded, as the ancient Israelites did at their first celebration of the Pass-over ; the reverse seems indi-

cated in the accounts given by the Evangelists, as they particularly assert that he *sat down*, or reclined, *αἰκνεῖτο*, with his disciples. Some chuse to *sit*, as at their ordinary meals: when this is a custom among a whole religious sect, no man is authorised to blame it:—provided it can be done in a proper spirit of devotion, it may be as profitably received in that as in any other way. In the primitive church, it was generally received *standing*, and always so on the *Lord's Day*, and on the interim between Easter and Whitsuntide; as, on those times, it was deemed unlawful to *kneel* in any part of divine worship. In the church of *Rome*, and in the church of *England*, all the communicants receive *kneeling*: the former kneel, because they worship the *consecrated wafer*; the latter, who reject this sentiment with abhorrence, nevertheless kneel, the better to express *submission to the divine authority*, and a *deep sense of their own unworthiness*. The posture itself of kneeling, it must be confessed, is well calculated to excite and impress such sentiments; and perhaps, upon the whole, is preferable to all others. It is, however, a matter of comparatively small moment, and should never be the cause of dissension among religious people; only, in every church and congregation, for the sake of order and uniformity, *all* should *sit*, or *all* should *kneel*. Let the former consider, that they *sit* not at a common meal; and let the latter reflect, that they are *bowed* before that God who searches the heart. The words used in consecration should, undoubtedly, be taken from the Sacred Scriptures; and the *form* used in the church of England is, beyond all controversy, the *best* of its kind. Nothing can be more devout, more solemn, more impressive than this. The passages of scripture suitable to the occasion, are here well chosen; and are connected with remarks, observations, petitions, and ejaculations, that at once breathe the most pure and sublime spirit of devotion. No truly godly man can use this form without

deriving the highest spiritual advantages from it.—This is my opinion, but I leave others to follow their peculiar customs.

From the great respect that was paid to this ordinance, in ancient times, it is sufficiently evident that uncommon influences of the Spirit of God accompanied the celebration of it. Hence those epithets applied to it by St. Ignatius, in his epistle to the Ephesians, (see the motto to this Discourse,) “Brethren, stand fast in the faith of Jesus Christ—in his passion and resurrection; *BREAKING that ONE BREAD* which is the *medicine of immortality*, the *antidote* against death, and the *means of living in God* by Christ Jesus; the *medicament* that *expels all evil*.” In those times, the communicants *discerned the Lord’s body*; they perceived that it *represented the sacrifice* which was offered for them, and pointed out the Lamb, newly slain, before the throne: they partook of it, therefore, with strong faith in the atoning efficacy of the death of Christ, which they had thus represented, at once, both to the eyes of their body and those of their mind; and the natural consequence was, that the glory of God filled the place where they sat, and the souls that worshipped in it. Those were the *days of the Son of Man*, and might be again amply realized, were the Holy Eucharist rightly administered and scripturally received.

In the *apparatus* of this feast, a *contribution* for the *support of the poor* should never be neglected. This was a custom religiously observed from the very remotest antiquity of the Christian era. This is the only way we have of giving a substantial form to our gratitude, and rendering it palpable. The poor, and especially the pious poor, are the proper representatives of Him, who, *though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich*. He, then, who hath pity on the poor lendeth to the Lord.—Let no man appear at

this ordinance empty handed ; and let every man give as God has prospered him.

It might be deemed necessary by some, that, at the close of such a Discourse, proper *directions* should be given how to receive profitably, and how to behave *before* and *after* communicating. But this is so generally well provided for, in the sermons commonly preached on such occasions, and by books of devotion, that it may well be dispensed with here. Besides, much may be collected from the preceding pages themselves, the grand object of which is to teach men *how to discern the Lord's body* in this holy institution ; and they that do so, cannot use it unprofitably.

IV. It may be just necessary to state a few reasons for frequenting the table of the Lord, and profiting by this ordinance which either have not been previously mentioned, or not in a manner sufficiently pointed to ensure their effect.

1. Jesus Christ has commanded his disciples to Do this in remembrance of him : and, were there no other reason, this certainly must be deemed sufficient by all those who respect his authority as their Teacher and Judge. *He who breaks one of the least of his commandments, (and certainly this is not one of the least of them,) and teaches others, either by precept or example, so to do, shall be called least in the kingdom of heaven.* What an awful reproof must this be to those who either systematically reject, or habitually neglect, this holy ordinance.

2. As the oft-repeated sacrifices in the Jewish church, and particularly the *Pass-over*, were intended to point out the Son of God till he came ; so, it appears, our blessed Lord designed that the Eucharist should be a principal mean of keeping in remembrance his passion and death ; and thus shew forth him who *has* died for our offences ; as the others did him who, in the fulness of time, *should* die.

I believe it will be generally found, that those who habitually neglect this ordinance, seldom attach much consequence to the doctrine of the atonement, and those kindred doctrines essentially connected with it.

Though I am far from supposing that the Holy Eucharist is itself a *sacrifice*, which is a most gross error in the Romish church; yet I am as fully convinced that it can never be scripturally and effectually celebrated by any but those who consider it as *representing* a *sacrifice*, even that of the life of our blessed Lord, the only available sacrifice for sin; and that the Eucharist is the only ordinance, instituted by divine appointment among men, in which any thing of the ancient sacrificial forms yet remain; and that this, in its *form*, and in the *manner* of its administration, partakes so much of the ancient expiatory offerings, *literally* considered, and so much of the *spirit* and *design* of those offerings, as ever to render it the most lively exhibition both of the *sign* and the *thing signified*; and, consequently, a rite the most wisely calculated to shew forth the death of the Son of God, till he shall come to judge the quick and the dead.

3. As it is the duty of every Christian to receive the Holy Eucharist, so it is the duty of *every* Christian minister to see that the people of God neither neglect nor lose sight of this ordinance. They should not only strongly inculcate the duty of frequently communicating but they should lead them to those green pastures; and *deliver* to them the sacred symbols. How can any ministers answer it to God, who preach from year to year, without once administering the Lord's Supper? This is a sinful innovation of modern times: the ancient church of God knew nothing of this, nor of the no less flagrant absurdity of obliging genuine Christian converts to go to *strange communions* to receive the symbols of their Lord's sacrifice; refusing, either through voluntary humility, or

a *base man-pleasing disposition*, to administer to those who have been gathered out of the corruption that is in the world, an ordinance by which they may be most blessedly built up on their most holy faith. How such ministers can answer for this to God, I cannot tell: but to such, “the hungry sheep look up, and are not fed!”

4. But there is another reason why this duty should be considered as imperiously binding on every Christian soul. It is a *standing and inexpugnable proof* of the authenticity of the *Christian religion*. An able writer of our own country has observed, that a *matter of fact*, however remote, is rendered incontestable by the following criteria:—1. “That the *matter of fact* be such as men’s senses, their *eyes* and *ears* may be judges of.—2. That it be done *publicly*.—3. That both public *monuments* be kept up in memory of it, and some *outward actions* be performed.—4. That such *monuments*, and such *actions* or *observances*, be instituted and do *commence* from the *time* that the *matter of fact* was done.” Now all these criteria, he demonstrates, concur in relation to the matters of fact recorded of Moses and of Christ. The miracles of our Lord were done publicly, and in the face of the world. Three thousand souls at one time, and five thousand at another, were converted to Christianity on the evidence of these facts. *Baptism*, and the *Lord’s Supper*, were instituted as perpetual memorials of these things, at the *very time* in which they were said to have been done; and these have been observed in the whole Christian world from that time until now. Therefore, the administration of these sacraments is an incontestable proof of the authenticity of the Christian religion. See LESLIE’S *Easy Method with the Deists*.

It is not, therefore, *merely* for the purpose of calling to remembrance the death of our blessed Lord, for the increase and confirmation of our faith; it is not merely

that the church of Christ should have an additional mean, whereby God might communicate the choicest influences of his grace and Spirit to the souls of the faithful, that Christians should conscientiously observe, and devoutly frequent the sacrament of the Lord's Supper; but they should continue carefully to observe it, as a public far-speaking, and irrefragable proof of the divine authenticity of our holy religion. Those, therefore, who neglect this ordinance, not only sin against the commandment of Christ, neglect that mean by which their souls might receive much comfort and edification, but as far as in them lies, weaken those *evidences* of the religion they profess to believe, which have been one great cause, under God, of its triumphing over all the persecution and contradiction of the successive ages of infidelity, from its establishment to the present hour. Had all the followers of Christ treated this divine ordinance as a few have done, pretending that it is to be spiritually understood, (from a complete misapplication of John vi. 63.) and that no *rite* or *form* should be observed in commemoration of it, where had been one of the most convincing evidences of Christianity this day! What a master-piece was it in the œconomy of Divine Providence, that a teaching like this was not permitted to spring up in the infancy of Christianity, nor till sixteen hundred years after its establishment, by which time, its grand facts had been rendered incontrovertible! Such is the wisdom of God, and such his watchful care over his church! Sincerely I thank God, that this sentiment has had but a very limited spread, and never can be general, while the letter and spirit of Christianity remain in the world.

The discourse which our Lord held with the Jews, John vi. 50—63. concerning the manna which their fathers ate in the wilderness, and which he intimates represented himself, has been mistaken by several for a dis-

course on the holy sacrament. The chronology of the Gospels sufficiently proves, that our Lord spake these words in one of the synagogues of Capernaum, at least twelve months before the institution of the Eucharist. Nor has it any reference whatever to that ordinance. No man has ever yet proved the contrary.

In this place a question of very great importance should be considered—"Is the *ungodliness* of the minister any prejudice to the ordinance itself, or to the devout communicant?" I answer—1. None who is *ungodly* should ever be permitted to minister in holy things, on any pretence whatever; and in this ordinance, in particular, no unhallowed hand should ever be seen—2. As the benefit to be derived from the Eucharist depends entirely on the presence and blessing of God, it cannot be reasonably expected that he will work through the instrumentality of the profligate or the profane. Many have idled away their time in endeavouring to prove, *that the ungodliness of the minister is no prejudice to the worthy communicant*: but God has disproved this by ten thousand instances, in which he has, in a general way, withheld his divine influence, because of the wickedness or worthlessness of him who ministered, whether bishop, priest, minister, or preacher. God has always required, and ever will require that those who minister in holy things shall have *upright hearts* and *clean hands*. Those who are of a different character, bring the ordinance of God into contempt, and are intruders into the fold of Christ.

"But supposing a man has not the opportunity of receiving the Eucharist from the hands of a holy man, should he not receive it at all?" I answer, I hope it will seldom be found difficult to meet with this ordinance in the most unexceptionable way; but, should such a case occur, that it must be either received from an improper person, or not received at all; I would then advise, Re-

ceive it by all means ; as you will thereby bear a testimony to the truth of the new covenant, and do what in you lies to fulfil the command of Christ : if, therefore, it be *impossible* for you to get this ordinance in its purity, and properly administered, then take it as you can ; and God, who knows the circumstances of the case, will not withhold from you a measure of the divine influence. But this can be no excuse for those who, through a blind or bigotted attachment to a particular *place* or *form*, chuse rather to communicate with the profane, than receive the Eucharist, according to the pure institution of Jesus Christ, from the most unblemished hands ; and in company with saints of the first character ! Of all superstitions, this is the most egregious and culpable. It is an abomination that maketh desolate ; and has been often found in the holy place. Profanity and sin will certainly prevent the Divine Spirit from realizing the sign in the souls of worthless ministers and sinful communicants : but the want of episcopal ordination in the *person*, or consecration in the *place*, can never prevent Him, who is not confined to temples made by hands, and who sends by whom he will send, from pouring out his Spirit upon those who call faithfully upon his name, and who go to meet him in his appointed ways.

But even serious Christians may deprive themselves of the due benefit of the Eucharist by giving way to hurry and precipitation. Scarcely any thing is more unbecoming than to see the majority of communicants as soon as they have received, posting out of the church or chapel ; so that at the conclusion of the ordinance, very few are found to join together in a general thanksgiving to God for the benefits conferred by the passion and death of Christ, by means of this blessed ordinance. All the communicants, unless absolute necessity obliges them to depart, should remain till the whole service is con-

cluded, that the thanksgiving of many may, in one general acclamation, redound to the glory of God and the Lamb.

In many congregations, where the communicants are very numerous, this general defection is produced by the tedious and insufferable delay occasioned through want of proper assistants. I have often seen six hundred, and sometimes one thousand communicants and upwards, waiting to be served by one minister ! Masters and heads of families are obliged to return to their charge ; mothers are constrained to hurry home to their children, and servants to minister to their respective families. And who, in this case, could blame them ? Religion was never intended to break in on family obligations, nor to supersede domestic duties.

In all large congregations, there should be at least *three* ministers, that hurry may be prevented, and the ordinance concluded in such a reasonable portion of time, that no person may be obliged to leave the house of God before the congregation is regularly dismissed. Those who have *no such calls*, and indulge themselves in the habit of hurrying away as soon as they have received the sacred elements, must answer to God for an act that not only betrays their great want of serious godliness ; but borders, I had almost said, on profanity and irreligion. JUDAS, of all the disciples, of our Lord, *went out before* the Holy Supper was concluded ! Reader, wilt *thou* go and do likewise ? God forbid !

## POSTSCRIPT.

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As it has been strongly asserted that the British churches believed the Doctrine of *Transubstantiation* till the time of the Reformation; and that the Reformation was in that case, a most manifest *innovation* on the ancient Doctrine—I shall beg leave to add here a few extracts from a Saxon Homily; and Ælfric's Epistles written in Saxon about A. D. 936. to Wulfsine, Bishop of Sherburne. Throughout the whole of this Homily, the bread and wine are stated to be understood *ghostly* *gætlice* and *spiritually* as the body and blood of Christ. Quoting 1 Cor. x. *They ate the same spiritual meat, and drank the same spiritual drink*, he says “ Neither was that stone then from which the water ran, *bodely Christ*, ac he *gætacnode Cpyt but it SIGNIFIED Christ*, because that heavenly meat that fed them forty years, and that water which from the stone did flow hæfde *gætacnunge Cpyter lichaman ⁊ his blode; had SIGNIFICATION of Christes bodye and his bloude*, that nowe be offered daylye in Godes church: it was the same which we now offer na lichamlíce ac *gætlice not BODELY but GHOSTLY*. Moyses and Aaron saw that the heavenly meat was visible and corruptible; ac hi undeþȳtodon *gætlice be ðam geŕeþenlicum ðinge ⁊ hit gætlice ðigdon and they understood it SPIRITUALLY and received it SPIRITUALLY*. The Saviour saith, *He that eateth my fleshe and drinketh my blood hath everlasting lyfe*: and he bad them eat, not that body which he was going about with, nor that blood to drink which he shed for us; ac hi mænde mid þam ƿoþde ꝥ halize hufel *but he MEANT by that word the holy Eucharist ðe gætlice is his lichama ⁊ his blod which SPIRITUALLY is, his body and his blood*.

“ In the old law, faithful men offered to God divers sacrifices that had for *signification* to *teapde ge tacnunge* (towards betokening) of Christes body; certainly this hysel *Eucharist*, which we do now hallow at God’s altar is *gemýnd Cpiſter lichaman is a REMEMBRANCE of Christ’s body*, which he offered for us: *⁊ his blodex ðe he for us ageat and of his blood which he shed for us.*”

That our Saxon ancestors being before the time of the Norman Conquest, communicated in *both kinds*, is evident from the direction given in this *paschal sermon*, to “ mingle water with the wine which shall be for the holy Eucharist; because the water signifieth the people; and the wine Christ’s blood, *⁊ forðr ne sceal naþor buton oppum beon geoffpode æt ðære halgan mærgan. And therefore shall neither the ONE WITHOUT THE OTHER be offered at the holy Mass*, that Christ may be with us and we with Christ.”

Writing to Wulfstane, Archbishop of York, Ælfric says, “ The Lord which hallowed the Eucharist before his sufferings, saith that *the bread was his own body, and that the wine was truly his blood*—and yet that lively bread is not bodily so, notwithstanding; not the selfsame body that Christ suffered in: nor that holy wine is the Saviour’s blood which was shed for us on lichamlicean ðinge ac on gætlliceum angyte *in BODILY thing (or meaning) but in SPIRITUAL UNDERSTANDING*. The Apostle hath said, that *they all did eat the same spiritual meat; and they all drank the same spiritual drink* Ne cƿæþ he na lichamlice, ac gætllice, *he saith not BODILY but SPIRITUALLY*. And Christ was not yet born, nor his blood shed when the people of Israel ate that meat and drank of that stone: and the stone was not *bodily* Christ, though he so said. It was the same *mystery* in the old Law, and they did *spiritually* signify that *spiritual* Eucharist of our Saviour’s body, which we consecrate now.”

The preceding extracts are taken from a very rare work, intituled "A Testimonie of Antiquitie, shewing theauncient sayth in the Church of England, touching the Sacrament of the Body and Bloude of the Lorde here publikely preached, and also receaved in the Saxons tyme, above 600 yeares agoe. Imprinted at London by Iohn Day," 18mo. without date, but from other circumstances, we know that it was printed in 1567. At the conclusion of the sermon is the following attestation, signed by Matthew Parker, Archbishop of Canterbury, Thomas, Archbishop of York, and thirteen other Bishops.

"As the writynges of the fathers euen of the first age of the Church bee not thought on all partes so perfect, that whatsoeuer thyng hath beene of thē spoken ought to be receaved without all exceptiō (which honour truelye them selues both knewe & also haue confessed to be onely due to the most holy & tryed word of God :) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine : but rather to such corruption of greate ignoraunce and superstition, as hath taken roote in the church of lōg time, being ouermuch cumbered with monckery.—But all these things that be thus of some reprehensiō be as it wer but by the way touched : the full and whole discourse of all the former part of the Sermō, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread & wine howe it is the bodye & bloude of Christ our Sauour, by which is reuealed & made kuowen, what hath beene the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised writyng of some nowe a dayes. Nowe that thys fore-sayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (wherof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken ; these here

vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truelye put forth in print without any adding, or withdrawing any thyng for the more faithfull reporting of the same; and therefore for the better credite hereof haue subscribed their names.

*Matthewe Archbyshop of Canterbury.*

*Thomas Archbyshop of Yorke.*

*Edmunde Byshop of London.*

*James Byshop of Durhain.*

*Robert Byshop of Winchester.*

*William Bishop of Chichester.*

*Iohn Byshop of Hereford.*

*Richard Byshop of Elye.*

*Edwine Byshop of Worcester.*

*Nicholas Byshop of Lincolne.*

*Richard Byshop of S. Dauys.*

*Thomas Bishop of Couentry and Lichfield.*

*Iohn Bishop of Norwiche.*

*Iohn Bishop of Carlyll.*

*Nicholas Bishop of Bangor.*

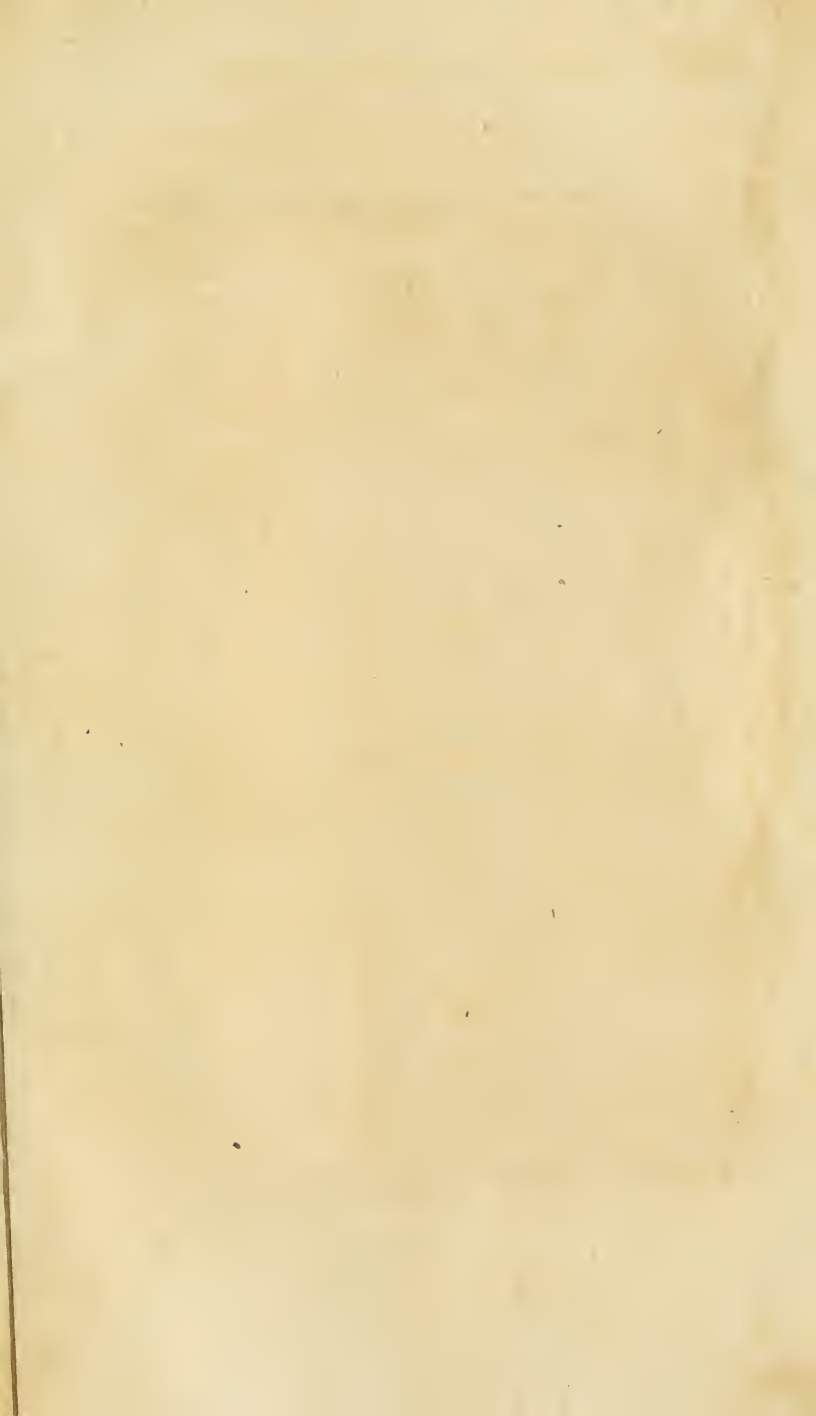
With diuers other personages of honour and credite subscribyng their names, the recorde whereof remaines in the handes of the moste reuerend father Matthewe Archbishop of Canterbury.”

The above *Testimony* is of considerable consequence in the controversy about the Eucharist, as far as the Protestant church in these kingdoms are concerned. The pure evangelical doctrine of the church of England relative to the Sacrament of the Lord's Supper, far from being only *Protestant*, is hereby known to have been the doctrine that was held by the British churches, nearly 900 years ago; 600 years before the Reformation took

place, which in fact only restored the ancient doctrine that had been corrupted by *Popery*.

When therefore the Papists insultingly asked our ancestors, “Where was your doctrine before Luther?” They might not only have answered *In the BIBLE where yours never was*; but might also have added, “In our ancient church and service books still extant in our original mother tongue; and which continue to exist as a monument of your new fangled doctrine, and corruption of the truth of God.”

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Author[Cotton, Henry] 273719 RTheol C

Title Notes on the preface to the Rhemish Testament.

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